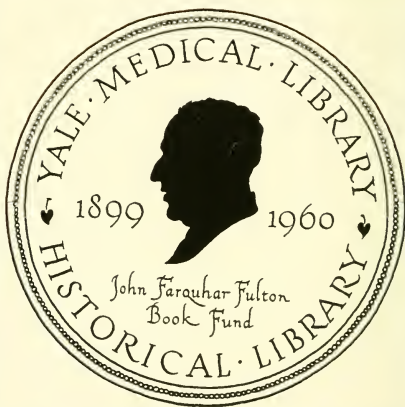


KEY
TO
PHRENOLOGY.

PROF. WILLIAM SEYMOUR.









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Prof. Wm Seymour

PHRENOLOGIST AND PSYCHOLOGIST.

— OF —

PHILADELPHIA, PA.

KEY ❖ TO ❖ PHRENOLOGY,

— BY —

Prof. Wm. Seymour,

— PRACTICAL —

PHRENOLOGIST & PSYCHOLOGIST.

— OF —

PHILADELPHIA, PA.

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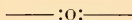
Prof. Wm. Seymour,

* PHRENOLOGIST. *



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INTRODUCTION.



The distinguishing feature that characterizes man's superiority over every other creature in the animal kingdom, is his intellect; and if in the vast assemblage of excellences that cluster around and shine forth in the character of mankind, there is one star in the glorious constellation that shines brighter than the rest, it is the triumph of the intellect, and the moral sentiments, over the animal propensities; and whatever has a tendency to that end, cannot fail to be of importance to humanity. Such is the object and tendency of the science of phrenology. Its principles reaches down to the lowest depth of human depravity, ascertains the cause of human woe, and offers a remedy for the many evils that inflict

our race. Every thing in nature (evil and good included) is governed by law, and the greatest providence that can bless mankind, is a knowledge of the laws that govern, and control our destiny, and nowhere is this knowledge to be found, save in the science of phrenology. It alone portrays the weaknesses, liabilities, and capabilities of humanity, and until we learn the cause of evil, we cannot rationally offer a remedy. I know that some will tell us that the sins of our first parents is the cause of all our suffering, &c. But whatever effect the sins of our forefathers might have upon us, its consequences must of necessity bear equal weight on all the race of mankind, hence, unless there be some other cause than the mere sins of our first parents, all mankind would be very good or very bad, alike, in proportion to the relation which the sins of our first parents bore to the race. But inasmuch as this is not the case, but on the contrary, apart from the saving, or restraining influences of religion, there is a vast variety in the moral conduct of mankind, it follows that there is other causes than that of the sins of our first parents: and phrenology determines that cause by showing wherein we are liable to become victims to temptation.

And then by the great law of nature that everything improves by cultivation, or action, and deteriorate through neglect; it shows wherein we may improve the good, and restrain the bad, until by education, and development, we may remove the cause, and evil, as a consequence, shall be proportionately buried with the ignorance of the past. Trusting that this little volume may have its desired effect, and that it may aid every other effort in correcting the morals and improving the conditions of mankind, is the earnest prayer of the author.

PROF. WM. SEYMOUR.



SYMBOLICAL HEAD.



Importance of a Knowledge of Phrenology.

We are frequently asked "what is the use of phrenology, and wherein would mankind be benefitted from a practical knowledge of this science?" To which we answer; its utility may partially be ascertained from a consideration of the variety of natural ability in the same child to acquire knowledge, when applied to different branches of study, as well as in men and women, to perform the duties of life. Thousands of dollars have been spent in vain, and years of the most valuable part of their existence have been lost, in endeavouring to train and educate children for something for which experience has demonstrated they were never adapted. As every effect must have a cause, there must be a reason for this

diversity; and as all other branches of science ^{have} ~~has~~ been developed by observation and study of existing phenomena, so the science of phrenology, by practical observation and experience of the natural diversity and aptitude of mankind has been established. Hence, it may no longer be considered as mere speculative philosophy; but as the result of human experience based upon the same immoveable foundation of every other branch of science, viz: the relation of cause and effect; we are enabled to determine why these differences exists, and pointing out the weak and strong points, in the developements of the brain, as the instrument of power, we can determine the liabilities and capabilities of children, ere through painful experience, and vast expenditure, we buy the truth which the lessons of phrenology fortells; hence, its importance, from a financial standpoint, may readily be observed.

And as all mankind are more or less governed by the force of circumstances that surround them, a science that determines the liabilities to temptation, as well as the power of resistance, is of vast importance as a preventive of crime. Thousands of criminals behind the bars, in every age, might have been saved from crime, did they

but know their own weakness before they became victims to temptation. Hence it behooves every parent, as well as young men and young ladies, to seek, and to obtain the knowledge imparted by phrenology; that they may make a practical use of its advantages. For sins of omission are no less excusable than sins of commission, and to neglect knowledge that has a tendency to save from sin, and thereby withhold the power to save, is to become chargeable with the responsibility of the crime committed; whether this knowledge be within the grasp of parents, who have the care of offspring, or whether it be the young men and young women starting out in life.

And now in order that we may lay the principles of phrenology more clearly before the minds of those who would investigate its truths, we might consider what are its claims;—

First;—That Brain is the organ of Mind.

Second;—That the Brain is a congeries of organs; and that the magnanimity of mind in its manifestation upon different subjects, depends upon the development of those individual faculties or organs in the brain.

Third;—That different parts of the brain represent certain groups of organs, to which are ascribed special functionary offices in the demonstrations of character, and that in proportion to their special development will be the manifestation of Force, Reason, Morality, Emotion, and Perception.

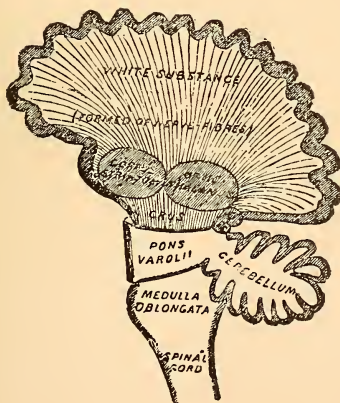
Fourth;—That size is the measure of power when other things are equal.

Fifth;—That quality of brain must be considered as well as quantity.

Sixth;—That Temperaments and Health

determines the quality; hence must be considered in determining character.

Seventh;—A proper understanding of these qualifications will enable its possessor to determine the natural traits of character and abilities of mankind, as applied to the different vocations and conditions in life.



Let us review these claims, in the light of reason and experience.

BRAIN THE ORGAN OF MIND,

is a subject which has called forth a great deal of diversity of opinion; especially among the ancient philosophers: Pythagoras, five centuries before the christian era, declared the head to be the seat of the mind. Plato and Aristotle, (although differing from each other with regards to the nature of ideas) each ascribed the seat of reason to be located in the brain; while Von Helmont assigned it to be in the stomach. Stahl claimed the soul or mind to occupy the whole body. While Cabanis took the position that mental phenomena belong to the blood and that they were a vapor or spirit, highly subtilized and refined by the membranes of the brain. That the active principle of life which Stahl calls the soul, is one, but it acts diversely in organs according to differences of structure and function. "It digests in the stomach, secretes bile in the liver, and thinks in the brain." Thus we see there was a great diversity of opinion among the ancient philosophers, upon this subject many more of whom we might quote but we think sufficient has been given to prove that the subject is one which has attracted the attention, and called forth the

investigation of great minds in the past; and from the diversity of opinions upon this subject at the present time, among those who have either ignored the science of phrenology, or otherwise, seem to have been searching for the phrenological faculties, with the expectation of finding them (through anatomical investigation) with their names idelibly and geographically stamped upon the various convolutions of the brain; we may learn that it is a subject which requires special study and care to ascertain its truth: and from the fact that men in all ages who have made great pretentions to scientific investigations and have discovered many truths upon many other subjects, disagree upon this one, it proves that it is a subject that requires more than a passing thought, and one which must receive special attention, in order to determine the locality of mind, and its influence upon character, as the result of the quality of its instrumentality. Hence we believe all anatomists who have entered fully into the subject of investigation, and have made a careful comparison of the development, structure and quality of nerve fiber in the brain, and compared this with the disposition of the mind; the natural mental abilities, the ten-

dencies to good or evil in the lives and character of the individuals whose brains have been thus examined and compared, have arrived at this conclusion: that there is a uniform correspondence in the manifestation of mentality between persons of similar organic structure of brain. Hence from such observations this claim for phrenology has been (we think) successfully established, that "Brain is the Organ of Mind."

Bearing upon this subject of "brain and mind" some unknown writer has penned the following lines, which is said to have been first found near a skeleton of remarkable symmetry of form, in the museum of the Royal College of Surgeons, Lincoln's Inn, London; and that the curator of the Museum sent them to the London MORNING CHRONICLE.

—————:O:—————

Behold this ruin! 'Twas a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous visions filled this spot!
What dreams of pleasure long forgot!
Nor Hope, nor Joy, nor Love, nor Fear
Have left one trace of record here.

Beneath this mouldering canopy,
Once shone the bright and busy eye;
But start not at the dismal void--
If social love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and sun are sunk in night.

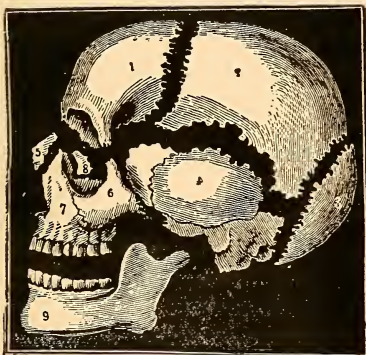


Fig. 4. BONES OF THE SKULL.

Fig. 4. Bones of the Skull--lateral view. 1. Frontal bone; 2, Parietal; 3, Occipital; 4, Temporal, with the Mastoid process attached on its posterior border; 5, Nasal; 6, Malar; 7, Superior Maxillary; 8, Ethmoid; 9, Maxillary.

Within this hollow cavern hung
The ready, swift, and tuneful tongue;
If falsehood's honey is disdained,
And when it could not praise, was chained,

If bold in virtue's cause it spoke,
Yet gentle concord never broke,
This silent tonge shall plead for thee
When time unvails Eternity.

BRAIN A PLURALITY OF ORGANS.

THE SECOND claim which phrenology puts forth, is, that the Brain is a congeries of organs; or in other words. the brain as the organ of mind, consists in a plurality of faculties. There are many persons of distinction in the world, who are willing to admit that the brain is the seat of the mind, yet they are not willing to admit and even positively deny its plurality. They asume that the brain is a unit, and that the mind acts upon or manifests itself through all portions of the brain at the same time. If this position be true that the brain is a unit, and that the mind manifests itself through all portions of the brain at the same time; then it must manifest itself upon all subjects with equal proficiency or power: hence there could be no degrees of mental power in the same individual. Upon this hypothesis the mind that is magnanimous upon one subject would be magnanimous on all, and the mind that is deficient upon one subject would be equally deficient

or weak on all; hence the child that could learn Arithmetic, with startling rapidity, or with toilsome effort, and almost despairing success, would manifest equal proficiency, or stupidity when applied to Music, History, Grammar, Geography, Writing or to whatever branch of study and learning it may be applied. But such we find is not the case, but to the contrary, there are different degrees of aptitude in the same child when applied to different branches of education, as is the case with adults when applied to different branches of industry. It is not an uncommon affair for teachers and guardians to find a child who has a natural ability as well as a desire to learn music, who possesses little ability and no desire whatever for the study of mathematics; whilst in another child there is little or no ability to learn music, but who is very apt at figures. This diversity is carried all through the different branches of education; hence instead of manifesting the same degree of mentality upon all subjects, there are degrees of learning as a result of a diversity of causation; for as we have said before every effect must have a cause. And if brain is the organ of mind and the manifestation of mind through the brain as an instrument is

not uniform in power upon all subjects, it follows that there must be a plurality somewhere through which the power of mind is manifested.

This plurality must either exist in the mind itself or otherwise in the instrument through which mind is manifested. If this diversity consisted in the plurality of mind itself its manifestation could not be determined by any particular formation of the brain, for whether the brain be small or large, back of the ears or in front, above or below, its power for good or evil would be the same. But from practical observations of these varieties in individuals and a careful investigation of its cause, the early founders of the science of phrenology (who were also skilled in the science of anatomy) began to compare these diversities of character, with the cranial developments of the brain, until by the comparison of different individuals who resembled each other in disposition, sentiment and character, they soon found that there was a similar correspondence between the shapes of certain parts of the brain with that of character or sentiment: consequently through observation of such facts, they concluded that this particular development of brain which appeared so prominent and was so uniformly

marked in each head of a similar character, must be the seat of power in this particular line.

Thus little by little, and one by one, the plurality of faculties in the brain have been established, until to day it is generally conceded, that not only is brain the organ of mind but that the development of special parts of the brain is necessary for the accomplishment of certain pursuits in life.

GROUPS OF FACULTIES.

But again not only does phrenology claim that there is a plurality of faculties in the brain, and that to each organ is ascribed a particular function, but that there are certain groups of organs which are so closely related to each other, that from the relative development of these combinations within themselves, will be the manifestation of Force, Reason, Morality, Emotion and perception. And from the relation which these different groups sustain toward each other, vice or virtue, justice or inequality, happiness or misery depends largely upon which of these different groups of faculties has the advantage in development.

In order that we may understand this part of our subject more clearly we might give a des-

cription of the classification of organs and groups as determined by phrenologists.

————:o:————

1st. Domestic Propensities.

- | | |
|------------------|-------------------|
| 1 Amativeness. | A Conjugality. |
| 2 Parental Love. | 4 Inhabitiveness. |
| 3 Friendship. | 5 Continuity. |

2nd. Selfish Propensities.

- | | |
|------------------|--------------------|
| E Vitativeness. | 8 Alimentiveness. |
| 6 Combativeness. | 9 Acquisitiveness. |
| 7 Executiveness. | 10 Secretiveness. |

3rd. Selfish Sentiments.

- | | |
|------------------|-----------------|
| 11 Cautiousness. | 12 Approbation. |
| 13 Self-Esteem. | |

4th. Moral Sentiments.

- | | |
|----------------|-----------------------|
| 14 Firmness. | 15 Conscientiousness. |
| 16 Hope. | 17 Spirituality. |
| 18 Veneration. | 19 Benevolence. |

5th. Semi-Intellectual or Artistic and Mechanical.

- | | |
|----------------------|------------------|
| 20 Constructiveness. | 22 Imitation. |
| 21 Ideality. | 23 Mirthfulness. |

B Sublimity.

6th, Perceptive Group.

24 Individuality.	28 Color.
25 Form.	29 Order.
26 Size.	30 Calculation.
27 Weight.	31 Locality.

7th, Reasoning Group.

32 Eventuality.	34 Tune.
33 Time.	35 Language.
36 Causality.	37 Comparison.
C Human-Nature.	D Agreeableness.

For the location of these groups see Cut No. 5.



No. 5. GROUPS OF ORGANS.

The relation which these groups sustain toward each other and their influence upon character we shall consider in another part of this work, under the head of "Comparative Phrenology."

The next claim for phrenology is, that
Size is the Measure of Power,
when other things are equal; hence the density
and quality of nerve fibre must be considered, as
well as the size of the brain and the location of
faculties, or there will be serious mistakes made
by those who would make a pretention in delin-
eating character. This is a fact which must be
observed in all the scientific and mechanical
operations of mankind, as well as a universal law
of Nature. The density and quality of Stone,
Wood, Iron and Steel must be observed by every
skillful mechanic, in building bridges, erecting
edifices, or constructing machinery; and upon the
quality of the material, more than upon its size,
will depend the strength and power of the in-
strument. This is true of the instrument of
Mind as it is in all other forms of matter. And
now the question may be asked: How is the den-
sity and quality of the brain to be determined?
We answer by a careful study of what is termed
the Temperaments.

Temperaments.

By the Temperaments we mean those qualities in
the general make-up of an individual which indi-
cate strength, action, sentiment and health.

Classification of Temperaments..

The Temperaments are classified into what are termed the Motive, Mental and Vital. The Motive implies strength, large bones, dense muscles, and compactness of fibre or tissue.



No. 6. MOTIVE TEMPERAMENT.

Where there is a predominance of the Motive Temperament over the Mental and Vital the individual is adapted to out-door exercises, and is

usually automatic in action and conduct, manifesting but little judgment in the affairs of life, having but little mechanical ability, usually very awkward and better fitted for a laborer than for a mechanic, and for the common drudgery of life than for a governor or governess.



No. 7. VITAL TEMPERAMENT.

The Vital Temperament implies health,

a good digestion, good circulation, and as a consequence a well rounded form or body.

Where the Vital Temperament predominates over the Mental and Motive persons are usually fond of luxuries and apt to be lazy, showing but little disposition, as a rule, to do anything but gratify the desire of their animal natures. If they seek information at all it is generally of a sensational character, and their desire for pleasure usually of a low order.



No. 8. MENTAL TEMPERAMENT.

The Mental Temperament implies acuteness, a delicately organized constitution, small bones and muscles; one having a nervous, sensitive, active nature.

Persons in whom the Mental Temperament predominates are usually thoughtful and studious, always seeming to be meditating upon something; and often very nervous and sensitive to their surroundings.

They usually have fine Artistic tastes, a poetic nature, and are better adapted to Literature, Science or Art, than to the heavier branches of Mechanics or to the common drudgery of life.

In determining character the predominance of either as well as the combination of Temperaments should always be taken into consideration.

“Many observers claim that temperament is the surest key to character; that on it depends a man’s ability to succeed in life, as well as his disposition in general—whether he is excitable or calm, active or indolent, restless or serene, capable of long and constant effort, of meeting emergencies, or adapted only to a quiet, easy routine. Whether or not we attribute so high a degree of importance to it, a knowledge of the temperaments is certainly of great value in the criticism of character. Ignorance of their influence constantly leads to serious mistakes in the relations of business, friendship, and love.”

Combination of the Temperaments.

In combining the Temperaments we have what may be termed the Mental-Motive, the Motive-Mental, the Mental-Vital and the Vital-Mental, also the Motive Vital and the Vital-Motive.



SIR WILLIAM DAWSON.

No. 9.

MENTAL-MOTIVE.

Influence of different combinations of Temperaments
on Character.

By the Mental-Motive we mean a person in whom the Mental Temperament predominates over the Motive, and the Motive over the Vital: that is to say, one in whom the Mental Temperament is the highest, the Motive next and the Vital the most deficient.

Persons in whom the Mental-Motive Temperament predominates usually manifest great mental power, breadth and depth of thought with a good degree of executive ability. Persons of this combination are usually fond of Science and Philosophy, subjects which have some solid basis, and they rarely indulge in anything of a sensational or sentimental nature. It is to this class of men and women that the world is largely indebted for the advancement of our boasted systems of Science and Civilization; men and women who are ever found to be the leaders of society where depth of thought and practical effort is required.

As a representative of the Mental-Motive Temperament we have no better specimen than Sir William Dawson, Professor of Natural

History, McGill College and University, Montreal, whose philosophical and scientific productions stamp him as one of the master minds of the age, and the extent of whose productions shows that he has delved into Natural Science with an untiring effort, which none but those strongly marked by the Motive as well as the Mental could possibly have endured.



Sir John A. Macdonald.

By the Motive-Mental we mean a person in whom the Motive Temperament is the highest, the Mental next and the Vital last.

Persons in whom the Motive-Mental combines are usually very active. They have great ambition to stand at the head of the class in anything and everything they undertake, and are seldom satisfied unless they can hold a leading position in society. They are not often noted for any great depth of thought, but rather for their keen perceptions and practical observations. Some of the greatest, although not profound, men that this world has ever known have been men of this combination. They are usually known as warriors, explorers, navigators, or politicians; we rarely find such combinations among the philosophers and scientists.

As an illustration of this combination of Temperaments we present Sir John A. Macdonald, in whom we find a strong blending of the Motive-Mental Temperament, which gives him his natural ability as a leader in politics. Sir John A. Macdonald has certainly a distinct force of character; he is cautious but not timid, bold yet discreet. Bungay has said of

him: "His strong features tell his opponents before he has spoken a word that a contest with him is not a holiday task. He does not, as a rule, indulge in flights of fancy, nor tread the primrose path of dalliance. He is a born leader of men and knows how to speak, and when to speak, and without indulgence in verbiage he strikes and hits with words as hard as heated cannon balls whatever opposes his pet measures in the House. He is too busy and too much in earnest to plane and joint and polish nice little addresses for the purpose of saving them for show in glass cases."

Vital-Mental.

By the Vital-Mental we mean a person in whom the Vital predominates over the Mental, and the Mental over the Motive.

Persons in whom the Vital-Mental combines usually manifest more ability to plan than disposition to execute. They are shrewd in making plans, and often take the lead in society, rather by the cunningness of their devices than by their disposition to labor. They are fond of what may be termed a "good time" and of jovial company; they are often sanguine in nature, witty in their

remarks, and disposed to take life easy, yet if properly directed will often manifest great energy in social improvements. Such persons are emotional, sympathetic, and often very impulsive.

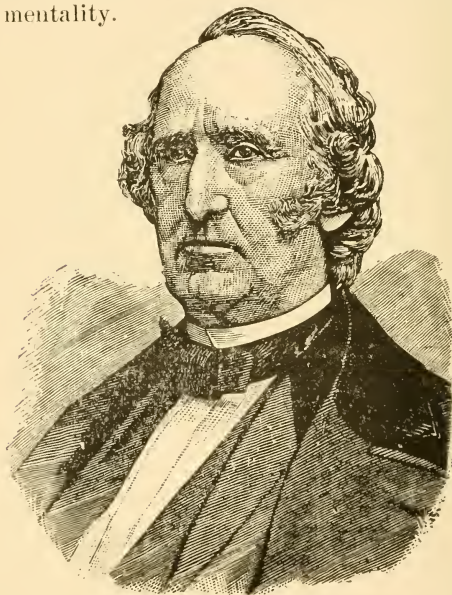


P. T. Barnum.

No. 12. VITAL-MENTAL.

In the character of P. T. Barnum we have a strong demonstration of the Vital-Mental Temperament. His Vital Temperament is shown by his full chest, comparatively short neck, broad shoulders, round cheeks and frank, good-natured expression of countenance, and yet the record of

his life shows that he has an active, vivid imagination and brilliancy and quickness of perception, by which he out-generals the public, thus demonstrating the activity and development of his mentality.



Wendell Phillips.

No. 11.

MENTAL-VITAL.

By the Mental-Vital we mean a person in whom the Mental Temperament is the highest, the Vital next and the Motive last.

Persons in whom the Mental-Vital predominates are usually brilliant in thought, artistic in taste, sympathetic and emotional, yet they manifest great depth of thought and power of persuasion.

In the likeness of Wendell Phillips we have a representative of the Mental-Vital somewhat opposite to P. T. Barnum, and yet there is a strong similarity in their commanding the attention of the public mind. Both are noted characters; P. T. Barnum for his wit and tact. Wendell Phillips for his eloquence and talent. The predominance of the Mental Temperament is manifested in Wendell Phillips by his high, broad forehead, classic features and oval cast of countenance, and the Vital finds expression in the warmth, vigor, ardor, and activity of his emotional nature by which he swayed his audience, and held them spell-bound by his vivid imaginations as he powerfully presented his arguments in favor of the position he held upon all subjects which he attempted to expound. Although we note in Wendell Phillips the predominance of the

Mental-Vital, we must not overlook the fact that he had also a good development of the Motive Temperament, which rendered him firm and somewhat indifferent to the opposition that was brought against him.



Henry Ward Beecher.

As another illustration of this class I might mention Henry Ward Beecher, who comes closer to the uniformity of Temperaments. Here the Mental, Vital and Motive are almost uniformly blended. This blending of the Temperaments in Henry Ward Beecher rendered him not only a powerful orator, but also gave him great power of endurance, by which he was enabled to apply himself almost incessantly to the investigation of such subjects, as he considered important to the well-being of individuals and the community at large; until by the strength of his predominant Mental Temperament he was able to analyze the present, compare the past, and anticipate the future with such clearness and profundity, that his tongue and pen became powerful weapons in subduing the national strife, as well as mighty instruments in lifting mankind from the sloughs of sin and ignorance.

Motive-Vital.

By the Motive-Vital we mean a person in whom the Motive is the highest, the Vital next and the Mental last.



ALF. GREENFIELD,

English Pugilist,

No. 14. MOTIVE-VITAL.

Persons of this combination are noted for their strength and endurance, and are better adapted to a mechanical life than to science or literature. They are the men for the fields and the workshop; often manifesting great practical talent, but with little taste for literary pursuits where thoughtfulness and study are required.



Palmer the English Poisoner.

No. 15.

VITAL-MOTIVE.

By the Vital-Motive we mean one in whom the Vital is the highest, the Motive next and the Mental Temperament the most deficient.

Persons of this combination are often disposed to take life easy, manifesting but little disposition to work or study, and they only bestir themselves when they realize that it is greatly to their own advantage to act. Persons of this class

are usually very selfish, caring but little for the welfare of their fellow-men, and manifesting but little judgment, sense, or justice. They are extremely emotional, and being ignorant are very often superstitious, thus being more successfully led and governed through fear than reason.

So strong is the influence which the Temperaments have upon character, that two persons similarly organized, so far as the construction of the brain leading to mechanical ability or commercial transaction is concerned, differ so materially in sentiments that if circumstances permit each will pursue an entirely different course in life. One will be apt to work in machinery, while the other will manifest similar ability in literature. That is to say, a similar development of Constructiveness in one would naturally lead to the construction of sentences, while in the other it would lead to the putting together of parts in machinery. Ideality in one, combining with Causality and Constructiveness, would lead to mechanical invention, while in the other it would lead to the conception of ideas and analytical reasoning on social and moral questions pertaining to the well-being of society. Thus in the

study and practice of phrenology we must first take into consideration, and be able to determine accurately, the combination of Temperaments and physiological conditions which determine the quality and proportionately influences the direction of these faculties into the different channels of active service in life.

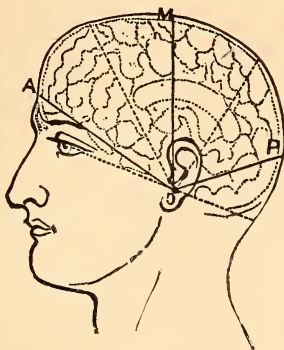
And now, let me remark, from what has already been stated upon the subject of Temperaments we learn that a harmonious blending is essential to the highest success in life, and the greatest manifestation of intellect, whether in Science, Political Economy, or Religion, has been in persons in whom the Temperaments have been most uniformly blended. Where there is a deficiency of the Vital and Motive, although there may be a brilliancy of intellect and profundity of thought in childhood and early manhood, usefulness has been impaired through a lack of physical energy and strength; and where the Motive or Vital predominates over the Mental to any great extent, while there may be energy and endurance, there is a deficiency in the manifestation of intellect. Hence it behooves us to understand the combination of these Temperaments,

that in early life we may seek to develop the weak, and regulate the strong, until by the uniform development of Temperaments and the education of the Mental Faculties, we may prepare ourselves and our children after us for the accomplishment of the noblest purposes of life.

How the relative size of the groups of faculties in the
Brain are to be determined.

Next to the study of Temperaments in determining character, we should get an understanding of the Location, Size and influence of Groups. This may be determined by general measurements.

In the first place we may draw an imaginary horizontal line through the head at the opening of the ear, letter C in Fig. 16 the center of which will be the anterior, or front part of the medulla oblongata, and the distance from this center to the circumference of any part of the brain will be the measure or size of the organs or faculties located therein. Hence learning first the average measurements of a full sized brain, then taking the measurement around the back part of the head from C P to C on the other side will determine



No. 16.

the general development of the Domestic Propensities. Then in front of dotted line between M and P from C to C will determine the general development of the Selfish Sentiments. From C M to C will determine the general development of the Moral Sentiments. In front of dotted line between A and M will determine the general development of the Reasoning Faculties. Then around from C A to C on the other side will determine the general development of the Perceptive Faculties. Thus without troubling ourselves about bumps (as a great many people imagine,) we can get a general outline of the phrenological development of a brain by scientific and mathematical measure-

ment. These general outlines of phrenology are so apparent in the likeness and character of mankind as to demand recognition and acceptance from the most skeptical, and those who may attempt to oppose its technicalities.

Here the question may be asked; "what are the average measurements of an ordinarily developed head? To which we answer, in a full sized head the circumference just over the eyebrows and above the ears is from 22 to 22½ inches. From the center of the ears over the Perceptives, C A, the measurement should be about 12 inches. Over the Reasoning Faculties, dotted line between A M, Fig. 16 it should be about 13½ inches. Over the Moral Sentiments, C M, it should be about 14 inches. Over the Selfish Sentiments, dotted line between M P, about 13½ inches. Over the Domestics, C P, about 10½ inches. The above figures are the average measurements of 25 years practice and the comparisons of over Ten Thousand heads.

Comparative Phrenology.

Next to a knowledge of the size of the different groups, should be an understanding of their relationship to one another, and their combined influence upon character.

The Natural language of different Groups.

Selfish Propensities.

Here we may ask; what is the natural use of the Selfish Propensities?

Ans. The building up of self. The accumulation and preservation of our own rights.



Fig. 17. Black Hawk, Large Selfish Propensities.

Domestic Propensities and Selfish Sentiments.

Next we may ask; what are the legitimate functions of these organs in the brain which are termed the Domestic Propensities, and Selfish Sentiments?

Ans. The reproduction of species. The protection and care of the young. The union of society and the social improvement of the commu-

nity and nation to which we belong.



Fig. 18. Henry G. Pearson, Post Master of N. Y. Large Domestic.

—:O:—

Moral Sentiments.

Next we may ask: what are the natural functions of the group of Moral Sentiments?

Ans. The administration of justice. Charity for our fellowmen. Confidence in one another. A reverence for the good and great. And a desire for the moral improvement of mankind.



Fig. 19. Rev. J. Hunter. Large Moral Sentiments.

—:O:—

Perceptive Faculties.

Next the question may be asked; what is the natural use of the Perceptive Group?

Ans. To take cognizance of external objects. To look a head. To measure distances, observe the laws of gravitation, and the density of organ-

ic structure. To recognize the symetry and proportions of form and the accuracy of lines. Or in other words to take into consideration the physiognomical appearances of things generally.



Fig. 20. E. F. Brown, Lawyer Large Perceptives.

—:O:—

Reasoning Faculties.

What is the natural use of the Reasoning Group.

Ans. To trace the connection between cause

and effect. To compare, criticise, and analyze the different parts of every subject, condition and circumstance by which we may be surrounded, and by comparison of the past with the present, through analogical reasoning to ascertain and provide for the probabilities of the future.



Fig. 21. Horace Vernet. Large Reasoning Faculties.

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Combination of Groups and their influence upon character.

Although the development and legitimate functions of each Group of faculties in the brain has a tendency to the wellbeing and happiness of mankind, certain combinations are detrimental to progression, civilization and the common good of humanity; while certain other combinations are productive of the wellbeing of society in general.

The combination of the Domestic and Selfish Propensities.

In their development over every other group, would inspire in the minds of those so organized a spirit of selfishness, for the welfare of family and friends only: and would be likely to lead to prejudice and jealousy against all who are not related by the kindred ties of blood or marriage. And being ungoverned by Reason and the Moral Sentiments such persons seem to have no conception of the rights of others, hence will be forever contending for universal possession of whatever seems for their own good.

Combination of the Propensities with the Moral Sentiments.

Where the Moral Sentiments combine with the Selfish and Domestic Propensities, persons are apt to be very religious, but their religious nature being unenlightened, for want of a development of the intellectual faculties: although they may manifest a great deal of zeal and earnestness for what they believe to be right in the sight of God and their fellowmen; their sentiments are very narrow. They are apt to manifest a great deal of bigotry, and are likely to endeavor to compel others to believe and conform to what their benighted Moral Sentiments has egre-

giously misled them to consider as being the 'Will of God.' And in contending with their fellow-men, either for possession of wealth or fame, they will be apt to attribute their success to the special providence and favors of an almighty power. Hence with such a limited sense of justice and righteousness; actuated by a religious zeal, based upon the combination of the Moral Sentiments and the Propensities, without the regulation of the intellect: the history of the past has demonstrated that where such a combination reigned, the religions which have been established, intended to make mankind better, has actually made them worst; blood thirsty and cruel, in proportion to the earnestness of their belief.

Combination of the Selfish Propensities, Moral Sentiments, and the Perceptives.

Persons in whom the above combination is developed are usually very ambitious, as a result of their selfish propensities; very shrewd and keen observers of the circumstances surrounding them, as a result of their Perceptives; and are naturally zealous for the promotion of what they believe to be right, as the result of the development of their moral sentiments. But in the execution of every purpose, they manifest more

craftiness than sound judgment, and are led more by impulse than reason: for while they are wide awake to their surroundings, they never seem to consider the motives underlying phenomena, or reason as to the consequent results. Hence their conduct often becomes demoralizing in its tendencies, and leads to suffering rather than to the happiness of mankind.

Harmonious blending of Groups.

Persons in whom all the different groups are well developed, are we think, the highest type of manhood nature can develop. They have the Perceptives which takes cognizance of all external forms, the Reflective or Reasoning Faculties which compare, criticise and analyze the formations of matter, and the phenomena of nature, as well as to trace the connection between the past and present, and by analogy to rationally conclude what are the prospects for the future. They have the Moral Sentiments, which desires the wellbeing of others, sympathies with suffering, and through the assistance of Reason administers consolation amid the darkest gloom and soothes the distressed in their deepest sorrow; whilst the development of their Propensities governed by

Reason and the Moral Sentiments, adds fervor to their zeal, vigor to their exertions, and intensity to their feelings, while they press forward toward the mark of Civilization, Righteousness and Peace for all mankind.

Next to the development of different groups of faculties, and their influence upon character, should be an understanding of the development, influence and relation of the individual organs in each particular group.


The unity of nature and the harmony of parts are manifested in every branch of creation. Whether we contemplate the starry heavens above us, or delve into the rocks beneath, we learn that the harmony of nature consists in the adaptation of parts, and that the universe consists of so many centers, around which all other bodies revolve.

This we not only discover to be true from the science of Astronomy, but also in Geology, Botany and Physiology; and none the less so, in the science of Phrenology. Each particular group has a special organ (like the sun in the solar system) around which all others center, and for the promotion of whose welfare all the other faculties seem to concentrate their forces.

Vitativeness.

The central organ in the Selfish Propensities, around which all the others blend their influences is the organ of Vitativeness or love of life. When large this propensity seems to keep all the members of this family group in constant service for its welfare. Acquisitiveness is ever active in making provision for its support, Alimentiveness in preparing that which may be assimilated to the building up of self. Combative-ness and Executiveness are called upon by Vitativeness to resist intruders and to break down all the oppositions that it may have to contend with, internally and externally, mental and physical.

Where the organ of Vitativeness is small in individuals there is usually but little ambition, they become easily discouraged in business ; care but little for their surroundings, and show but little disposition to resist disease, or death ; and if Hope be small, there is a liability (in a moment of discouragement) of committing suicide.


 For the location of Vitativeness see letter E. Figure 22. Page 62.

Inhabitiveness.

The above organ is the prime mover of the Domestic Group. It is that propensity in the nature of mankind which longs for the comforts of domestic life; which desires a home of our own, and which stimulates all the other faculties in the domestic group to lend their influence in making home the most sacred spot on earth. Without the influence of the organ of Inhabitiveness, instead of being what may be termed a "Civilized Race," enjoying the blessings of social intercourse around the domestic fireside of happy neighboring homes; mingling our voices together in our "Halls of pleasure;" worshiping within the walls of some "Beautiful Temple" or rejoicing in that fraternal tie that binds us together as a nation; we would be but wanderers, living in dens or caves of the earth and undoubtedly would manifest as much ferocity as the New Zeland Canabal or the most barborous tribes of the uncivilized Redmen of our Forests. It is this faculty which stimulates Friendship in its desire for sociability, and leads to the establishment of peace and unity among family and friends; as well as to seek the interests of the domestic fireside, the community and nation to which we belong.

It is this love of home which modifies the fires of Amativeness, and calls upon Conjugality to concentrate our affections upon one person; unite in the bonds of matrimony, make a careful provision for the fruits of love, and stimulates the organ of Philoprogenitiveness with a thrill of joy as we tenderly gaze upon the new-born faces of our offspring.

It has nerved the heart of the soldier in the field of battle, cheered the heart of the weary traveler in his journeys through the world, given inspiration to the poet's song, made care a pleasure, and toil a duty of delight. The poet has beautifully expressed the sentiments of Inhabitativeness under the title of "Wedlock."

 For the location of Inhabitativeness see number 4 in figure 22. Page 62.

WEDLOCK.

O holy power of pure, devoted love!
And O, thou holy, sacred name of home!
Prime bliss of earth! Behind us and before,
Our guiding-star, our refuge! When we plunge
Loose from the safeguard of a father's roof,
On life's uncertain flood exposed and driven,
'Tis the mild memory of thy sacred days
That keeps the young man pure. A father's eye,
A mother's smile, a sister's gentle love,
The table, and the altar, and the hearth,

In reverend image, keep their early hold
Upon his heart, and crowd out guilt and shame.
Then, too, the hope, that in some after day
These consecrated ties shall be renewed
In him, the founder of another house,
And wife and children earth's so precious names,
Be gathered round the hearth where he himself
Shall be the father, O, this glowing hope,
With memory coworking, lightens toil,
And renders impotent the plots of earth
To warp him from his innocence and faith!

Henry Ware, Jr.

Conscientiousness.

The center of the Moral Group is Conscientiousness; a love of right; a sense of justice. This organ calls upon Firmness to be steadfast in the execution of an agreement. Benevolence to be charitable to others. Spirituality to have faith, and to give credence to testimony, Hope to look on the bright side of things and expect good, rather than evil. Veneration to reverence the good and great, and to have due respect for age and superiors. The influence which the organ of Conscientiousness bears upon the moral group, is, a tendency to seek the general good of mankind and the moral improvement of the Race; although in the accomplishing of its desires the activity of all the other faculties in the moral group must be DIRECTED by some other center.

For the location of Conscientiousness see number 15. Figure 22. Page 62.




Fig. 22. DIAGRAM.

Individuality.

The center of the Perceptive Group is Individuality or what may properly be termed the organ of inquisitiveness. A desire to see, to examine and know all about everything with which we come in contact. It is the only organ in the brain which recognizes distinction. Its influence is

felt by Calculation, for without it there could be no mathematical numerations, because no recognized distinction of numbers to Compute. If the influence of Individuality be lost, Size and Form would have no data upon which to build the symetry and proportions of parts. Color might recognize and enjoy sensations of delight from the harmony and blendings of Color as a whole; but without the power and influence of Individuality it would fail to tell them apart. Weight might recognize the law of gravitation and determine the density of organic structure; but without the development of Individuality it would fail to remember the distinction between wood, steel or any other material necessary for use. Order with its power of arrangement, would be useless without the influence of Individuality, because it would never see what needs to be arranged.

 For location of Individuality see letter I. Figure 22. Page 62.

Comparison.

The center in the Reasoning Group is Comparison. Like a mighty arbitrator Comparison sits upon the Throne of Reason and decides upon

all subjects of interest. Causality with its powers of investigation, ever delving into the mysteries of the past and present, desirous of knowing the why and wherefore or tracing the connection between cause and effect; comes to Comparison for a decision of right or wrong. Human-Nature (with its intuitive perception of character and power of judging at sight) is never wholly satisfied with its impressions, until it has consulted Comparison and allowed it, to analogically draw its conclusions. Agreeableness, if ungoverned by Comparison oftentimes fall into error by becoming too familiar with the unworthy. Whilst Eventuality, Language, Time and Tune, all need to be regulated by its judgement as to when and where they shall give expression to their powers.

For the location of Comparison see letter C. Figure 22. Page 62.

Ideality.

The central organ in the Artistic and Mechanical or the Semi-Intellectual Group is Ideality; which inspires mankind with a love of improvement and desires the elevation and perfection of every object presented to the mind. Ideality adds a sense of refinement to the faculty of mirthfulness; without which, its sense of humor would

become vulgar and coarse in its expression. Without the influence of Ideality Sublimity might admire the beauties of the present, but could form no conception of anything superior; hence the poetry of Nature and Art would all be lost; and the thrilling inspirations of Song, which so often lifts us up amid the cares and perplexities of life, would find no response in our natures. Constructiveness might furnish us with the ability and disposition to put parts together, and Imitation with the ability to make things after a pattern; but without the influence of Ideality to formulate new ideas, and to conceive improvements in Mechanical Arts; or the construction of sentences (for the better understanding of sentiments) in Literature, the power of Constructiveness and Imitation would be so limited that their influence would but little benefit humanity.

LOCATION OF ORGANS.

Next to the location and influence of centers, should be an understanding of the location and influence of each individual organ in the different groups.

1 Amativeness.

LOCATION; The organ of Amativeness is situated in the Cerebellum in the base of the back head, see No. 1. Fig. 22. Page 62. To find this

organ: place your fingers down over the back part of the head in the center until you reach a small bony projection which is called the occipital process; then across from this point toward the center of the ear you will find another bony projection called the mastoid process: between these two projections and a little below you will reach the organ of Amativeness.



Fig. 23 Amativeness Large.

When the organ of Amativeness is large, the neck at those parts between the ears is thick and there is a fullness or round expansion to the nape of the neck.

Influence of Amativeness upon Character.

The function or use of Amativeness is to impart a regard for the opposite sex. Reproductive love a desire to love and be loved. It is the masculine in man and the feminine in woman. When properly controlled it imparts a tenderness of affection; softness and gallantry to the nature of man, and a confiding trust on the part of woman. L. N. Fowler of England has described this organ as having two divisions; he says "the center" or part farthest from the ear "adapts mankind to the continuance of the race, the outside toward the ear, gives a desire to exchange thoughts and feelings with the opposite sex, without reference to marriage; a desire to caress, kiss, and fondle."

Dr. Spurzhiem when speaking of Amativeness has remarked: "Its influence in society is immense. It may excite various feelings, such as Combativeness, Adhesiveness, and Destructiveness, inspire timid persons with great moral courage, and at other times and under different circumstances mitigates our nature, and increase the

mutual regards of the sexes toward each other."

This organ greatly increases in size and becomes active at the age of puberty. In males it nearly doubles its size between the age of ten and twenty; producing a radical change in their dispositions, feelings and emotions toward the fairer sex. There is also a corresponding change in the disposition, sentiments and feelings of females: hence they begin to reciprocate their affections, and there is a tenderness in their natures toward each other that is not felt before this organ becomes active.

Excess.

Where this organ is large (especially on the inside) if ungoverned by reason and the moral sentiments it leads to abuse; either to self pollution or licentious conduct with the opposite sex. Hence in determining character we should not only consider the size of this organ, but also the modifying influences which might be brought to bear upon it, from the relative size of CONSCIENTIOUSNESS, (a love of right) VENERATION, (a respect for others) APPROBATION (a regard for public sentiment) CAUSALITY and COMPARISON, (to consider the consequence of conduct) FIRMNESS (which adds strength to character.) These are the mod-

ifying influences, and should be brought to bear upon Amativeness to restrain its action.



Fig. 24. A. Johnson, Amativeness Small.
Deficiency.

Where there is a deficiency of Amativeness, there is usually a coldness in the nature of the individual, especially regarding the opposite sex. Persons of this character are apt to become old bachelors or old maids.

To cultivate Amativeness we should seek the society of the opposite sex; exchange sentiments and sympathies; be as agreeable as possible to those with whom we may be brought in contact, and try as far as possible to appreciate their good qualities, as well as their personal development.

Physiognomical Signs.

Not only is there a fulness at the base of the brain and a roundness at the nape of the neck; but

the breadth and fullness of the lips, the roundness of the nostrils are also unfailing signs of large Amativeness, as indicated in the nostrils of the Bull. The prominent projecting chin, also the dimpled chin, is an indication that the part of Amativeness is large which pertains to kissing, caressing and exchanging sympathies with the opposite sex; whilst the redness of the lips and the roundness of the nostrils, indicate the desire for Procreation.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having the most affectionate feelings for the opposite sex; a strong admirer of good bodily development, and a warm heart; one who desires to love and be loved; one who is liable to be made miserable by any coldness or want of affection on the part of those upon whom the affections may be placed. Rightly controlled by reason and the moral sentiments, Amativeness will administer true affections to one person; but ungoverned by reason and the moral sentiments, it will lead to promiscuous desires and licentious conduct.

5. **FULL.**—Implies a person having a good development of the love element and the tenderest

feelings for the opposite sex; but not so readily carried away by new faces, as those described in 6.

4. AVERAGE.—Implies a person having a fair development of the love element; one whose feelings for the opposite sex can be roused to considerable warmth of affection, but is rather particular upon whom the affections are bestowed.

3. MODERATE.—Implies a person who is rather deficient in the love element; one who has but little desire for the society of the opposite sex, and little ability to win their love.

2. SMALL.—Implies a person who has neither the desire nor the ability to love, or be loved; one who is altogether cold and indifferent towards the opposite sex.

Conjugalitv.

The function of Conjugalitv is to concentrate our affections faithfully upon one person; to unite in the bonds of matrimony, and to remain faithful as long as life shall last.

Location.

Conjugalitv is located just above Amative-ness; between the lower part of Combative-ness and Philoprogenitiveness, and below Friendship. See letter A. Fig. 22. Page 62.



Fig. 25. Conjugality, Large.

Persons in whom this organ is large and Amativeness small, manifests a desire for the unity of mankind and are often found to be the leaders in organizing Societies: such we often find among the "Women's Christian Temperance Union," "The Nights of Labor" and other organizations set on foot for the promotion of social intercourse, or fraternal bonds. The upper part of this propensity is said to be "that part which desires the union of society," and from its close proximity to Friendship, we may rationally accept this position; whilst the lower part of the organ, (next to Amativeness) imparts a desire to love one only: and often when large leads to jealousy.

Excess.

Persons in whom the organ of Conjugalility is very large, (especially the lower part of this organ) if ungoverned by reason, is likely to become so wrapt up in one person; that should death or any other force of circumstances call the object of their affections from their embrace, (either before or after marriage) they are apt to become disponding; and it seems to be a great effort for them to place their affections upon the second person.

Restrain.

To restrain this propensity, we should try to behold and appreciate the excellences of others; mingle among society and try to find a suitable companion upon whom to bestow the affections; remembering that all the good qualities of manhood or womanhood are never found in one person; and if we look aright we may often find (if not the same) other qualifications which are equal to those we find in the object of our first love.

Deficiency.

Persons in whom the organ of Conjugalility is deficient, are likely to be averse to marriage; and if Amativeness be large are often attracted by

new faces; very promiscuous in their desires with the opposite sex: and are apt to live a licentious life.



Fig. 26. Conjugalitv, Small.

Cultivation.

To cultivate this propensity we should strive to concentrate our affections upon one person; and looking for the good we may find in the object of our affections, try to persuade ourselves that we have made the best choice possible: and although there may be some things in the nature of the wife or husband that is not altogether congenial, we might find many more in some one else.

SCALE FOR READING CHARACTER.

6. LARGE.—Implies a person who can concentrate all the affections of their nature upon one person; one who will desire and seek but one inti-

mate companion in the opposite sex, and who is likely to be made very miserable by any want of fidelity in the one chosen as a companion for life. Rightly controlled by reason, it will lead one to make great sacrifices for a husband or a wife, but perverted it may lead to jealousy and imaginary evils.

5. FULL.—Implies a person who is stable in his or her affections, and will manifest the strictest fidelity to the marriage relations; one who will tolerate almost anything except infidelity to the marriage vows.

4. AVERAGE.—Implies a person who can become strongly attached to any person upon whom the affections may be placed; but can become easily reconciled to the force of circumstances that may remove the object of his or her affections beyond their grasp; and if Amativeness be large, is likely to be attracted by new faces.

3. MODERATE.—Implies a person who is likely to be rather indifferent to the conjugal relations.

2. SMALL.—Implies a person who is likely to be especially promiscuous in desires for the opposite sex, and has but little faith in matrimony.

2 PARENTAL LOVE.

The function of Parental Love (or what is termed Philoprogenitiveness) is to attract and call forth our sympathy toward the young; a regard for pets; especially our own children; as well as that faculty which leads those who have it large, to take the side of the weak and helpless.

Location.

The organ of Parental Love or Philoprogenitiveness is situated just above the Occipital process; right back of Conjugality, near the center of the back head; and below Inhabitiveness, see No. 2. Fig. 22. Page 62. The lower portion of this organ is said to be that which gives a desire for animal pets; whilst the upper portion pertains to the love of children.



Fig 27. Parental Love, Large.

Excess.

Persons in whom the organ of Parental Love is very large are apt to be over indulgent with children; apt to be blind to their imperfections, and to withhold the proper discipline requisite for the welfare of the little ones they love so dear.

Restrain.

To restrain this propensity we should make comparisons between our own children and those of others, and allow our reason to guide us in our chastisements rather than our feelings.

Deficiency.

Where there is a deficiency of Parental Love; persons seem to care but little for the society of the young, and oftentimes regard children as a nuisance; neglecting their own children [if they have any] and usually lack sympathy toward the helpless and downtrodden of humanity in general.

Cultivation.

To cultivate the organ of Parental Love, we should court the society of the young; play with our children; try to become interested in their innocent amusements, and take pleasure in helping those who need our assistance.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having great love for children and pets; one who is likely to be so indulgent as to spoil children, and to be blind to their imperfections.

5. **FULL.**—Implies a person having a good degree of parental love, and one who will do and sacrifice much for the welfare of children, but is not likely so to overlook their faults and imperfections, as to neglect that discipline necessary for their future good.

4. **AVERAGE.**—Implies persons who are capable of loving their own children well, but will care but little for those of others; one who will manifest more tenderness toward children than love.

3. **MODERATE.**—Implies a person who is rather indifferent toward children; one who cares but little for the society of the young, and dislikes the care and responsibility necessary to their welfare.

2. **SMALL.**—Implies a person who has little or no love for children, either their own or those of others.

3. FRIENDSHIP.

The function of Friendship is to dispose persons to cling to each other; to become friendly and sociable as neighbors; and to establish confidence

in one another.

Location.

Friendship is situated just above Conjugal-ity, bounded on the outside toward the ear by Combateness and on the inside, toward the back of the head by Continuity, Inhabitiveness and the upper portion of Parental Love. The upper portion of Friendship is bounded by Cautiousness and Approbation. See No. 3, Fig. 22 Page 62.



Fig. 28. Friendship, Large.

Cultivation.

To cultivate Friendship we should seek society, and try to discreetly confide in one another.

To restrain this propensity is seldom neces-

sary, except to use discretion as to whom we place confidence in.

SCALE FOR READING CHARACTER.

6. **LARGE**—Implies a person having an extremely social and friendly nature; one who is very confiding with people in general, and is liable to be imposed upon by the unworthiness of those to whom they become attached.

5. **FULL**.—Implies a person having a friendly, social nature, as described in 6, only in a lower degree; one who will do and sacrifice much for their friends, and suffer keenly the loss of those to whom he or she becomes attached.

4. **AVERAGE**.—Implies a person having a friendly disposition; but one who will not sacrifice business for friends; one who is rather particular in the choice of friends.

3. **MODERATE**.—Implies a person who forms but few attachments, and those not always lasting; one who manifests but a moderate degree of affection for any one, and seldom seek to surround him or herself with the society of friends.

2. **SMALL**.—Implies a person who is cold and indifferent to society, and prefers the path of solitude to the busy throng or social gatherings of friends.

4. INHABITIVENESS.

The natural language of Inhabitiveness is given on page 59.

Location.

Inhabitiveness is located in the back part of the head, above Parental Love, below Continuity, and extending from the center of the back head on one side, to Friendship on the other. See No. 4. Fig. 22 Page 62.



Fig. 29. Inhabitiveness: Large.
Restrain.

To restrain the organ of Inhabitiveness we should read books of travel; study history, travel and see new places, all of which will have a tendency to wean us from home and create a desire for a knowledge of the world in general.

Cultivation.

To cultivate Inhabitiveness we should try to

make home pleasant and attractive, surround ourselves with the comforts of domestic life. Those who have great artistic taste, should adorn the walls of their home with the finest pictures and representations of Nature, that Art and means could provide. Those who are fond of pleasure, should introduce into their homes some innocent amusements. Those who are fond of literature and science, should try and provide a nice library; and if circumstances permit, everything that will add to the interests of ourselves or friends should be provided to make home attractive and pleasant.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who has great love of home and country: one who becomes so strongly attached to one place of abode, as to be made miserable and homesick if compelled to be absent, even if but for a day; one who is utterly averse to traveling.

5. **FULL.**—Implies a person who becomes strongly attached to one place, and who delights in a home of his own, and to be surrounded by the comforts of domestic life.

4. **AVERAGE.**—Implies a person having fair love of home, but can easily change his or her place

of abode if circumstances require it, and is not likely to get homesick if compelled to remain absent for a long time.

3. MODERATE.—Implies a person having but little care for the comforts of domestic life; little love of home and a strong desire to travel and see new places, especially if locality is large.

2. SMALL.—Implies a person having little or no love of home; one who is content to live a roaming, gypsy life.

5. CONTINUITY.

The natural function of Continuity is to concentrate our thoughts and energies upon one thing at a time, and to pursue a certain course until we have accomplished our purposes or completed the duties we may have to perform.

Location.

The organ of Continuity is situated in the center of the back head next above Inhabitativeness and below Self-Esteem; and when large gives a fullness to the back head, rendering it in shape somewhat like the end of a Coaco-Nut. When small it is marked by a depression which is in shape somewhat like an egg that has been flattened to stand on its end.



Fig. 30 Jennie Lind Goldsmith, Continuity: Large.

Excess.

When the organ of Continuity is very large, persons are apt to be tedious and long winded on all subjects; to tell long stories, and to become

absent minded ; taking little or no notice of what is going on around them, often passing their most intimate friends on the street without noticing them ; and are usually more theoretical than practical.

Deficiency.

Where there is a deficiency of Continuity there is little stability of character, or steadiness of purpose. Persons in whom the organ of Continuity is small are naturally fond of variety ; commence many things they never finish, and seldom make any great success in their undertakings, for want of continued application.

Cultivation.

To cultivate Continuity, we should persevere to the end in all our undertakings ; stick to one thing at a time, and try to make the best of our surroundings. To restrain this organ, we should seek employment, that has in it a great deal of variety.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who has large concentration ; one who becomes so closely absorbed in one thing as to be often forgetful of everything else ; one who can only do one thing at a time, and is greatly annoyed by any interruption.

5. **FULL.**—Implies a person having good continuity; one who can concentrate his thoughts entirely upon one thing, or can readily change to something else; one who is capable of consecutive thinking and following out a train of thought in all its details, but never tedious or long-winded, and generally talks or writes to the point.

4. **AVERAGE.**—Implies a person who has a fair share of continuity when occasion requires it; but is generally in a hurry to finish, and may sometimes manifest a degree of impatience.

3. **MODERATE.**—Implies a person who is somewhat changeable in his plans; one who commences many things he never finishes; one who manifests a reckless disposition.

2. **SMALL.**—Implies a person almost destitute of stability; one who flies rapidly from one thing to another, commencing many, but having too little patience to finish any.

E. VITATIVENESS.

The natural function of this organ is a love of life for life's sake; a dread of death; a disposition to shrink from and avoid danger.



Fig. 31. Vitativeness: Large.

Location.

Vitativeness is situated just behind the ear; below Combativeness and Executiveness and in front of Amativeness. See page 58.

Cultivation.

To cultivate Vitativeness, we should exercise the organ of Hope; try to look on the bright side of things; take an interest in the general affairs of life, and mix as much as possible with jovial company.

Restrain.

To restrain this propensity we should cultivate a faith in the future; try to feel that it is as natural to die, as it is to be born; and that if we obey the laws of Nature, (whatever the future may be,) death is either the doorway to a higher life or an unconscious sleep.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who is extremely fond of life; one who has great dread of death and who shrinks from danger, as well as having great power to ward off disease.

5. **FULL.**—Implies a person having great power to resist disease; one who clings to life with great tenacity, but has no very great dread of death.

4. **AVERAGE.**—Implies a person whose love of life will depend greatly upon the force of circumstances surrounding him; one who desires life only for the pleasure it affords to himself, or the good it may bring to others.

3. MODERATE.—Implies a person having but little love of life, for life's sake; one who often tires of life, and under the reverse of prosperity or the unfaithfulness of friends, would desire death rather than life.

2. SMALL.—Implies a person who cares little for life, and under difficulties or reverses may be apt to take his own life; such a person should strive to cultivate his vitativeness.

6. COMBATIVENESS.

The natural function of Combaticiveness is generally supposed to be the organ of fight; and those who have it large are supposed to be naturally contentious and quarrelsome; but such is not always the case, for a good development of this faculty is necessary in order to break down opposition, to contend for our rights, and to protect ourselves and those dependent upon us against all who would seek to injure us. It is only when the organ of Combaticiveness is ungoverned by Reason and the Moral Sentiments that it renders us contentious and quarrelsome. If with a large development of Combaticiveness, there is also large Conscientiousness, then Combaticiveness will contend for justice. If Benev-

olence and Comparison also be large and Acquisitiveness and Secretiveness comparatively small; Combativeness will lead us to contend for the rights of others; but if Acquisitiveness and Secretiveness be also large and Comparison small then Combativeness, will be apt to render us selfish contentious and hard to manage.



Fig. 32. Combativeness Large.

Location.

Combativeness is situated behind, and the upper portion of the organ extending a little

above the ears. To find this organ, go backward from the bottom part of dotted line at the top of the ear Fig. 22, about one and three quarters of an inch, and in an ordinary sized head you will be on the organ of Combativeness. See No. 6, Fig. 22 Page 62.

Excess.

When there is an excess of this propensity, it inspires an individual with the spirit of contention, especially if Firmness be also large; and if ungoverned by Cautiousness, Secretiveness and Reason, it oftentimes, becomes a disturbing element in the domestic circle; leading its possessor to contest every point, and although vanquished to argue still; attempting to justify their wrongs rather than to concede a mistake.

Deficiency.

Where there is a deficiency of Combativeness there is a disposition to shrink from opposition; a lack of courage; an undue readiness to concede a point, and if Vitativeness and Cautiousness be large and Destructiveness small, it renders an individual apprehensive of danger and naturally timid and shy.

Restrain.

To restrain the organ of Combativeness, we

should exercise Cautiousness; stop and think before deciding how to act. We should also exercise the organ of Comparison and Causality; try to ascertain the probable effect our words and conduct may have upon society, and what good there is likely to follow from the manifestation of our combative spirit.

Cultivation.

To cultivate this faculty, we should court controversy; take part in debates; contend for what we consider to be our own rights, and with a feeling of earnestness, try to break down the oppositions that lie in our way to success in business, or the wellbeing of family and friends.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having strong temper, and a great deal of combative spirit; one who is fond of opposition, and if Firmness be large, naturally fond of an argument; with a low development of the Mental Temperament and Organic Quality, may be naturally contentious and quarrelsome; but controlled by reason and the moral sentiments will manifest a good degree of energy, and contend for that which is right only.

5. **FULL.**—Implies a person having a good de-

gree of combative spirit; one who will not be easily imposed upon by his fellow men; one who does not lack courage or relish for argument; but is not naturally contentious or quarrelsome.

4. AVERAGE.—Implies a person having a fair share of Combativeness, and can be roused to a good degree of energy and courage, when occasion requires it; but is not easily provoked to anger.

3. MODERATE.—Implies a person who is rather slow to assert his rights; rather cowardly, and may often be imposed upon for want of courage.

2. SMALL.—Implies a person who is very deficient in courage and energy; one who lacks self defence.

7. EXECUTIVENESS.

The natural function of Executiveness (or what is often called Destructiveness) is to impart that energy or force of character, by which the Surgeon is enabled to inflict pain necessary to cure; the butcher^{er} shed the blood of the Ox, and the Warrior engage in conflict with an enemy without faltering.



HIGH ORGANIC QUALITY.

Fig. 33. Geo. W. Childs, Executiveness Large.

Where there is high Organic Quality; when stimulated by large Conscientiousness, Benevolence, Veneration and Spirituality it renders mankind zealous in the religious improvements of society. When combining with the Domestic Propensities it renders its possessor zealous in social matters. And when combining with the Reasoning faculties it makes mankind energetic in scientific investigations. In fact the organ of

Executiveness is the organ of push, and those who have it small, have but little force of character, and manifest but little disposition for execution of any kind.



LOW ORGANIC QUALITY.

Fig. 34. Executiveness Large.

Where there is low Organic Quality, and the organ of Executiveness is very large if ungoverned by the moral sentiments and Reason there is a liability of its perversion leading to crime and bloodshed. For instance if this organ be

large. Acquisitiveness large. Conscientiousness and Benevolence small, with large Secretiveness, it may lead to plunder, and even murder to prevent detection: but if properly controlled by Reason and the Moral Sentiments its stimulating influence may be made a blessing rather than a curse.

Location.

Executiveness is situated close above and behind the upper portion of the ear, and when large gives a breadth to the head between the ears. See No. 7, Fig. 22. Page 62.

Restrain.

To restrain this propensity, we should be regulated by the same faculties which control Combateness.

Cultivation.

To cultivate Executiveness we should take an active part in the interests of family, friends, and the community in which we may reside. And (as in the cultivation of Combateness) strive to break down the oppositions that lie in our way to success, in any or all of our undertakings.

Eating animal food, and the killing of animals (although not always to be recommended,) developes this propensity.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having great executive ability; one who is somewhat vindictive in his nature; harsh and violent in temper, capable of enduring or inflicting pain without faltering and is likely to use the most forcible language to express his indignation.

5. **FULL.**—Implies a person having a good degree of executive ability, as described in 6, only in a lesser degree; one who is likely to manifest a good degree of energy in business; can endure or inflict pain if necessary, and when angry is likely to be quite severe to punish or reprove, but if properly organized, in other respects, is not likely to be vindictive, cruel or unforgiving.

4. **AVERAGE.**—Implies a person having a fair share of executive ability, but is not over energetic in business; one who rather shrinks from inflicting pain on others, and from the endurance of suffering himself; one who manifests but a moderate degree of temper, and is not easily excited to anger.

3. **MODERATE.**—Implies a person having but little executive ability and is slow to anger; one who is likely to threaten more than fight.

2. **SMALL.**—Implies a person having little or

no executive ability; one who needs to be pushed into service, and who cannot be roused to anger, and who shrinks from enduring or inflicting pain with the utmost dread.



Fig. 35. Alimentiveness Large.

8. ALIMENTIVENESS.

The natural function of Alimentiveness is a desire for food, without which, our bodies would often suffer for want of nourishment.

The perversion of this faculty leads to excess in eating or drinking. According to L. N. Fowler "If the front part of the organ is very large it leads to excessive love of liquids. If the back part be exceedingly large than there is an abnormal desire for solids."

Location.

The organ of Almentiveness is situated just in front of the upper part of the ear. See No. 8 Fig. 22 Page 62. To find this organ take the bottom of dotted line as shown in Fig. 22, as a starting point move forward to about half an inch in front of the ear, then downward about one half or three fourths of an inch and you will reach the center of Alimentiveness.

Restrain.

To restrain this propensity it is necessary to use our reason to govern our appetite, take regular hours for eating, and avoid the use of stimulants.

Cultivation.

To cultivate the organ of Alimentiveness the

table should be made as attractive as possible. Clean Linen; fine Ware; Victuals served with artistic Taste; cooked Meats decorated with Grasses; Vegetables served in side Dishes, and everything properly seasoned, all helps to stimulate the appetite.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having an immense appetite; one who is exceedingly fond of the luxuries of the table, and may often be disposed to over eat; one who can scarcely control the appetite and is likely to impair the digestion by excessive eating.

5. **FULL.**—Implies a person having a good appetite, and can generally eat heartily of whatever is set before him; one who has to be careful, least his love for food and drink should lead him to excess.

4. **AVERAGE.**—Implies a person having a good appetite when in health, but one who is seldom disposed to over-eat; one who eats to live, and not for the pleasure of eating.

3. **MODERATE.**—Implies a person having rather a poor appetite; one who is rather particular in the choice of his food, and is inclined to eat but little at a time; one who thinks more of the qual-

ity than the quantity of food.

2. **SMALL.**—Implies a person very deficient in appetite; one who is very particular in the quality and preparation of food, and is apt to find fault with the cooks.

9. ACQUISITIVENESS.

The natural function of Acquisitiveness is a disposition to acquire wealth; to provide for the necessities of the present, and to lay up something for the future. When very large and uncontrolled by Benevolence, Friendship, Conscientiousness or Reason, it is liable to make a person dishonest or miserly. But if controlled by Conscientiousness it will lead a person to make close bargains and be very exacting, yet will take nothing that is unjust. If Benevolence and Conscientiousness are both large, with large Acquisitiveness, it renders a person close in business, yet charitable outside of business. If the Social and Domestic Propensities are large, with large Acquisitiveness, then there will be a great deal of hospitality shown to friends in the domestic circle. Where there is a deficiency of Acquisitiveness there is not only an indisposition to save, but a lack of economy, and often an indisposition to labor.



Fig. 36. John Wanamaker, Acquisitiveness Large.

Location.

Acquisitiveness is situated just above and in front of the ears; between Constructiveness and Secretiveness, above Alimentiveness and below Sublimity. To find this organ on a living head of ordinary size, move your fingers upward from the top of the ear (as indicated by dotted line figure 22) about one inch, then forward one inch and you are on the organ of Acquisitiveness. See No. 9, Fig. 22 Page 62.

Restrain.

To restrain the organ of Acquisitiveness we should cultivate the organ of Benevolence, Friendship, and Conscientiousness.

Cultivation.

To cultivate Acquisitiveness we should try to appreciate the value of money; consider the consequences of adversity, and the happiness that may be provided (both to ourselves and others) by a command of wealth. This organ may also be cultivated by keeping an account of expenditures from day to day, and thus beholding wherein a great deal of expenses might judiciously be saved.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person with an avaricious disposition: one who is exceedingly close and miserly; one who is inclined to take the advantage of his fellow-men, and unless restrained by large Conscientiousness, is liable to be dishonest in his dealings.

5. **FULL.**—Implies a person having a great love of wealth; one who is likely to buy cheap and sell at the highest price.

4. **AVERAGE.**—Implies a person having the disposition to turn everything to a good account; one who values property only for its uses.

3. MODERATE.—Implies a person having only a medium desire for wealth; one who is likely to spend about as fast as he earns, and if Benevolence be large, will give to others that which he needs for himself.

2. SMALL.—Implies a person who never feels the necessity, nor knows the value of wealth; and will manifest but little energy to acquire it.



Fig. 37. Mrs. Druces, Secretiveness Large.
HUNG FOR MURDER in the state of New York. Feb. 28th 1887.

10. SECRETIVENESS.

The natural function of Secretiveness is concealment or reserve. When very large and ungoverned by Reason and the Moral Sentiments, it is likely to make a person sly cunning and deceitful; taking indirect measures to accomplish their purposes, and if Conscientiousness be small is likely to be dishonest and untruthful. Where there is a good development of the Moral Sentiments and Reason combining with large Secretiveness, it manifests itself by being what is often called "close mouthed" or in other words by a person keeping their own council and minding their own business.

Location.

Secretiveness is situated a little above Executiveness, next on a line with the center of Acquisitiveness. To find this organ on a living head; follow the indications of dotted line (Fig. 22) from the top of the ear upward one inch and you are on the front part of Secretiveness.

Restrain.

To restrain this faculty we should cultivate Agreeableness; be frank and open on all subjects fit for public inspection, and strive to practice a straightforward course in everything we undertake.

Cultivation.

To cultivate Secretiveness, a person should use their Cautiousness together with their Comparison and Human-Nature; stop and think before giving expression to impulse. First ask the question; is it to our own advantage to speak or act, or will it result in the injury of some one? Always try to reason as to effects.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having a great deal of cunningness in his nature; one who is apt to be exceedingly sly and deceitful, and often seek an indirect to a straight forward course.

5. **FULL.**—Implies a person having a great deal of deception, and who works with well laid plans; one who is rather slow in communicating his plans to the world.

4. **AVERAGE.**—Implies a person having a fair degree of reserve; one who is discreet, but not cunning and sly; one who will speak what he thinks, without reserve, when called upon to do so.

3. **MODERATE.**—Implies a person having but a moderate degree of reserve; one who is very frank and outspoken; one who seldom stops to think of expedience.

2. **SMALL.**—Implies a person having little or no

degree of reserve; one who speaks and acts from impulse rather than judgement, and is likely to keep himself, and those around him, in hot water for want of discretion.

11. CAUTIOUSNESS.

The natural function of Cautiousness is to render us prudent, careful and to make provision against danger; to restrain our impulses and to guard against building "Castles in the Air." When the organ of Cautiousness is very large and Hope is small it leads a person to look on the dark side of things and to borrow trouble; hence oftentimes gives themselves unnecessary trouble in view of evils which never come. Where the organ of Cautiousness is small and Hope large there is a liability of a person ever looking on the bright side of things, and unless governed by large Conscientiousness and Reason may oftentimes go into extensive speculations with disastrous results.

Location.

The organ of Cautiousness is situated just above Secretiveness and back of Sublimity. To find this organ on a living head; start from the top of the ear and move upward over dotted line Fig. 22 Page 62, about two and a half inches, and backward about one inch (in an ordinary

sized head) you are on the organ of Cautiousness.



Fig. 38. Gen. B. F. Tracy, Cautiousness Large.

Restrain.

To restrain the organ of Cautiousness we should cultivate Hope; try to look on the bright side of things. Use our Reason to guard against magnifying our troubles; exercise Combateness and Executiveness to make us more courageous.

Cultivation.

To cultivate Cautiousness we should use

Causality and Comparison; reason from cause to effect; stop and think before deciding how to act, and not allow our impulses to govern us.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having a watchful, anxious, and suspicious nature; one who is likely to give himself unnecessary trouble, in view of evils which may never come; one who is slow in coming to a conclusion; very judicious in making plans; but more slow in carrying them into effect than is consistent with the highest success.

5. **FULL.**—Implies a person having a good degree of cautiousness, and is somewhat procrastinating in coming to a conclusion; one who acts with a good degree of forethought; and can generally see the end from the beginning before deciding how to act.

4. **AVERAGE.**—Implies a person having a fair degree of caution; one who is likely to take proper time to consider, but seldom lose a good opportunity through fear to take a little risk.

3. **MODERATE.**—Implies a person having rather a reckless disposition; one who seldom stops to count the cost before deciding how to act; one who is likely to act from impulse rather than

judgement, and is apt to get into hot water for want of due deliberation.

2. **SMALL.**—Implies a person having little or no cautiousness; who never stops to think before deciding how to act, and can never be depended upon with safety.

12. APPROBATION.

The natural function of Approbation is a desire to excell, be esteemed and beloved by our fellowmen. Where this organ is very large, if ungoverned by Reason there is a liability of a person continually blowing their own Trumpet; talking of what they are going to do, as well as what they have done; and if Self-Esteem be large it makes them very sensitive to slights. With large Combativeness and Executiveness it renders persons contentious and quarrelsome when no slight is intended; but if Self-Esteem is low with large Approbation; a word of censure or criticism will easily discourage them. Such persons needs encouragement rather than censure.

Location.

The organ of Approbation is situated between Cautiousness and Self-Esteem. To find this organ on a living head go upward from the ear (dotted line Fig. 22 Page 62,) until you reach

the line where the head begins to slope on the side toward the top, then move backward until you reach the line where the head begins to slope on the back, then about half an inch toward the center of the back head and you are on the organ of Approbation.



Fig. 39. Susan B. Anthony, Approbation Large.

Restrain.

To restrain the organ of Approbation we should cultivate Cautiousness and Secretiveness, to render us discreet. Also Ideality and Veneration to render us chaste in our conduct and to give us proper respect for our superiors.

Cultivation.

To cultivate Approbation we should exercise Self-Esteem, Friendship and Agreeableness. Mix with society as much as possible and study etiquette. Try to get a fair estimate of one's self and of others.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who is extremely sensitive to slights from his fellow men; one who is very easily wounded by a word of censure or criticism; one who is very anxious to shine in society, and loves to stand at the head of the class, in anything he or she may undertake.

5. **FULL.**—Implies a person having a good degree of approbation; one ambitious to shine and a love of fame; but not so easily wounded and sensitive to reproof as those described in 6.

4. **AVERAGE.**—Implies a person having a good degree of respect for the opinions of his fellow-men, but will not sacrifice his own individuality

or self respect to gain the good opinions of others.

3. **MODERATE.**—Implies a person having but little regard for what others may think or say, who manifests a great deal of independence, or a spirit of “I don’t care.”

2. **SMALL.**—Implies a person who has no respect for the opinions of others, and is alike indifferent to praise or blame.

13. SELF-ESTEEM.

The natural function of Self-Esteem is to render us selfreliant and give us confidence in our own ability. Where the organ is very large, if ungoverned by Veneration, Agreeableness and Conscientiousness, it is liable to render a person dogmatic, and egotistical. If Firmness, Combativeness and Executiveness be large, there is a liability of being tyrannical; and if Approbation be also large, then a person is likely to be haughty, conceited and proud. But if Self-Esteem is large where there is a good development of Veneration, Comparison, Conscientiousness and Approbation together with good Combativeness and Executiveness there will be a manifestation of dignity and selfrespect as well as a regard for public sentiment. Such persons will be careful for the reputation of themselves, and those connected

with them.



Fig. 40. Mrs. Lillie Langtry, Self-Esteem Large.

Location.

Self-Esteem is situated on the upper portion of the back head, close to the center line. To find this organ on a living head, go up from the ear (dotted line Fig. 22, Page 62) until you reach the top, then backward about two and half inches or to where the head begins to slope, and you have reached the organ of Self-Esteem.

Restrain.

To restrain the organ of Self-Esteem we should cultivate Veneration, (a respect for superiors) and should exercise Comparison and Human-Nature; compare the merits of our own conduct with those of others, and we shall soon learn that in many respects, our coteemporaries are our equals, if not our superiors.

Cultivation.

To cultivate Self-Esteem we should exercise Combativeness and Executiveness; ever strive to break down opposition, overcome obstacles and to surmount all difficulties: and with a degree of Firmness, try to enter upon the duties of life with the persuasion, that under similar circumstances we can accomplish as much as our fellow men.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who is very egotistical, haughty, proud and conceited; one who is apt to be overbearing and repulsive; who seldom seeks advice and never follows it when given.

5. **FULL.**—Implies a person having a good degree of self respect, and self reliance; one who believes he can do what others can and has the courage to try; one who never says I can't, but

is always ready to make an effort to accomplish his or her purposes.

4. AVERAGE.—Implies a person having a fair share of self reliance, but is not egotistical or vainly proud; one who has a good degree of dignity and self-respect, as well as self confidence, and who is generally ready to undertake any position which his abilities can accomplish; one who neither underrates nor overrates his own abilities.

3. MODERATE.—Implies a person having only a small degree of pride or self respect; one who has but little confidence in self, and who allows others to take leading positions which, of right, belong to himself.

2. SMALL.—Implies a person having so little self respect as to place himself on an equal with the unworthy; one who is constantly underrating his own abilities, and has too little confidence in self, to assert his own rights.

14. FIRMNESS.

The natural function of Firmness is to impart decision and steadfastness of purpose. Where there is large Firmness, with large Conscientiousness, and a good development of Causality and Comparison, persons are usually reliable, honest and trustworthy; and if Benevolence and Human-

Nature be also large, there is a breadth and nobleness of character which commands general respect. But if Firmness is small, although a person may have large Conscientiousness; hence desire to do right, and even large Causality and Comparison to criticise compare and analyze, thus enabling them to determine what is right, yet under the influence of unprincipled people, they may be persuaded to do wrong. Not only this, but where there is a lack of Firmness, (especially if Continuity be also small or moderate) there is a fluctuating disposition, a lack of stability which often prevents success in business; as well as rendering a person unreliable in their promises.

Location.

Firmness is situated on the back part of the top head between Veneration and Self-Esteem. See No. 14, Fig. 22. To find this organ on a living head go up from the top of the ear as indicated by dotted line Fig. 22 until you reach the center of the top head, and you are on the front part of the organ of Firmness.

Restrain.

To restrain the organ of Firmness we should cultivate Reason, Friendship and Agreeableness;

give expedience some weight; submit for the sake of peace all of which will help to subdue Firmness.



Fig. 41. Mrs. M. J. Holmes, Firmness Large.

Cultivation.

To cultivate Firmness we should always try to carry into effect every promise we may make; use our Reason and Conscientiousness to ascertain and to do what is right and never allow ourselves to be persuaded by the unworthy.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who is naturally obstinate and averse to change, one who is remarkably head-strong, self-willed and determined.

5. **FULL.**—Implies a person having a good degree of stability, one who is firm and reliable, one who is not easily convinced of being wrong, one who generally carries a point by persistent effort.

4. **AVERAGE.**—Implies a person having a fair development of firmness; one who is generally steadfast and reliable, but will yield to reason, or may be persuaded by friends, and if Conscientiousness be large, or full, will be firm in what they may consider to be right.

3. **MODERATE.**—Implies a person having but little firmness, and is easily persuaded to do right or wrong; unless restrained by large reason.

2. **SMALL.**—Implies a person having but little stability of character; one who is changed by every wind.

15. CONSCIENTIOUSNESS.

The natural function of Conscientiousness is a desire for right; a love of truth, justice and uprightness. Where the organ of Conscientious-

ness is small there is a tendency to dishonesty, untruthfulness, and if Secretiveness be large a person is likely to be very tricky.



Fig. 42. Hon. Wm. E. Gladstone, Conscientiousness Large.

Location.

Conscientiousness is situated on the side of Firmness between Hope and Approbation. See No. 15 Fig. 22. To find this organ on a living head go upward from top of the ear as indicated by dotted line, until you reach the line where the head begins to slope toward the top, and you are on the outer and front part of Conscientiousness.

Cultivation.

To cultivate the organ of Conscientiousness we should always strive to tell the truth; and as in the cultivation of Firmness, always endeavour to fulfil our promises; do to others as we would be done by; and never withhold or take from any one, that which is not our own. To restrain this organ is seldom (if ever) necessary.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who is liable to be over exacting in matters of right; one who is liable to be over-penitent when conscious of having done wrong, and is apt to be self accusing, and to suffer remorse, as well as being very severe in his reproofs of wrong doing in others.

5. **FULL.**—Implies a person who is strictly honest and upright in all his dealings with his fellow-men; one who not only believes in justice, but strives to be just; one who always consults duty before expediency.

4. **AVERAGE.**—Implies a person having strong feelings of justice, and is honest in all his intentions, but may sometimes yield to the force of circumstances against his conscientious scruples; one who has need to guard against temptation.

3. **MODERATE.**—Implies a person having a good

sense of right and justice: one who is inclined to be honest, but is often a victim to temptation; one who will seek to justify him or herself when conscious of having done wrong.

2. **SMALL.**—Implies a person having but little sense of justice and honesty: one who is governed by interest rather than moral principle.

16. **HOPE.**

The natural function of Hope is to have faith in the future; look on the bright side of things, and to prevent dispondency. Where there is an abnormal development of Hope, with small Cautiousness, Causality and Comparison, a person is liable to be rather reckless: and if Acquisitiveness be large, there is a liability of going into extensive speculations without first counting the cost: hence with disastrous results. If Acquisitiveness be small, with the above combination, there is a liability of a person being too free to spend; a lack of economy. Where Hope is small a person is likely to look on the dark side of things, and to become often disponding, low-spirited and gloomy.

Location.

The organ of Hope is situated between Conscientiousness and Spirituality, in the Moral re-

gion. No. 16 Fig. 22. To find this organ on a living head, move upward from top of the ear over the part indicated by dotted line, until you have reached a little above the line where the head begins to slope toward the top, then forward about one inch and you are on the organ of Hope.



Fig. 43. Fannie Devenport, Actress. Hope Large.

Restrain.

To restrain the organ of Hope, we should exercise Cautiousness, Comparison and Causality.

Cultivation.

To cultivate Hope we should try to look on the bright side of things; remembering that behind the darkest clouds the Sun is always shining. Seek good cheerful society, and try to console ourselves when disappointed with the expectation of better fortune next time.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having a very sanguine nature; one who overrates the future, and is constantly building castles in the air.

5. **FULL.**—Implies a person who is always inclined to look on the bright side of things, and to console himself when disappointed, with the hopes of better fortune next time.

4. **AVERAGE.**—Implies a person whose expectations of the future is very reasonable; one who is is neither given to despondency nor to overrate the future.

3. **MODERATE.**—Implies a person who is easily discouraged; one whose expectations of the future is very limited; one who is often led to look on the dark side of things, rather than the bright, and is likely to be often low spirited and goomy.

2. **SMALL.**—Implies a person who never looks on the bright side of things; one who sees noth-

ing but obstacles in the way of success, and is very slow to undertake enterprises.

17. SPIRITUALITY.

The natural function of Spirituality is faith in the unseen; to give credence to testimony. Where this organ is large it imparts to the nature of an individual, an intuitive perception of coming events; clairvoyant visions, and often important dreams. If ungoverned by Reason, large Spirituality may render a person superstitious or credulous. Where this organ is small, persons are apt to be unbelieving and sceptical upon all subjects that will not admit of logical or demonstrable evidence.

Location.

Spirituality is situated in front of Hope and back of Imitation; see No. 17 Fig. 22. To find this organ on a living head go up from the top of the ear, according to the instructions given in the location of Conscientiousness; (Page 120) then forward about one inch and a half and you are on the organ of Spirituality.

Restrain.

To restrain the organ of Spirituality, we should exercise Causality; seek for evidence, and ask the reason why of things.



Fig. 44. Thomas Edison, Inventor. Spirituality Large.

Cultivation.

To cultivate Spirituality we should try to place confidence in testimony; render the mind in a passive state with a desire to receive impressions, and accept those we may receive, as having a meaning.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having the strongest faith in testimony, one who is ready to believe almost every thing he hears, and is likely to have great faith in religious doctrines; one who is very

impressible and is likely to become clairvoyant.

5. **FULL.**—Implies a person having strong faith in testimony as described in 6, only in a lesser degree; one who is easily led to believe, and liable to be persuaded from false premises, unless governed by reason; one who has a great deal of spiritual blending of soul with soul, and who sees the condition of their surroundings

4. **AVERAGE.**—Implies a person who is not deficient in faith, yet one who is not readily carried away by strange doctrines; one who seem to wait for results, before giving credence to testimony.

3. **MODERATE.**—Implies a person who would seem to prove all things in order to hold fast to that which is right; one who is rather deficient in the groundwork of faith.

2. **SMALL.**—Implies a person having little or no faith; one having but little confidence in the truthfulness of humanity, or the doctrines of religion.

18. VENERATION.

The natural function of Veneration is a feeling of devotion; reverence for the good and great; respect for the aged and for superiors. Where this faculty is very large, if Spirituality be also large and the reasoning faculties small; when

brought under any special influence, there is a liability of undue zealousness.



Fig. 45. Mrs. Henry Ward Beecher, Veneration Large.

Location.

Veneration is situated close to the center of the top head; See No. 18 Fig. 22. To find this organ on a living head, go up from the center of the ear until you reach the extreme top of the head; then forward about half an inch, and you are on the organ of Veneration.

Restrain.

To restrain Veneration we should first find what is the particular object of devotion. If it is a monomania for religious worship, I should suggest a ramble in the fields or woods; where the beauties and grandeur of Nature may call forth our admiration, from an appeal to Ideality and Sublimity. If respect for Superiors manifests itself to strong, we should exercise Comparison and Human-Nature, that we may realize that greatness and goodness is not confined to those around us; but that if we will search for it and exercise our own natural abilities, we may approximate that which we admire in our fellowmen. If we find to great a passion for Antiquity; then we should consider more fully the advancements of the present Age. According to the divisions given by L. N. Fowler the front part of the organ of Veneration gives "Respect." The center "Worship" and the back part "a love for Antiquity."

Cultivation.

To cultivate the organ of Veneration, we should reverse the order of conduct given to restrain.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having an exquisitely devotional nature: one who feels awed in the presence of the great, has great respect for the aged, for parents, as well as for old established laws and customs: and if Spirituality and Hope be large, may manifest great fervor in prayer to God, and if ungoverned by reason, a liability to religious frenzy.

5. **FULL.**—Implies a person having a great deal of reverence for old established laws and customs; for aged persons, for friends, &c., but is likely to make reason the ground work of devotion, and to worship only the great, the good and true, whether it be found in nature, science, or religion.

4. **AVERAGE.**—Implies a person having a good degree of respect for superiority, reverence for age, and a devotional nature, but will be governed in its manifestations by the influence brought to bear upon it.

3. **MODERATE.**—Implies a person having but little respect for superiority, or age; one who is likely to place all people upon the same platform, without respect to position or power.

2. **SMALL.**—Implies a person having but little respect for superiority, and very little emotional

nature.

19. BENEVOLENCE.

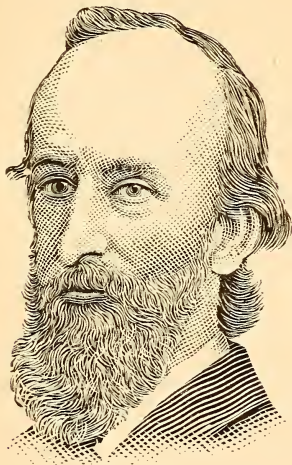


Fig. 46. Rev. Lyman Abbott, D. D. Benevolence Large.

Location.

Benevolence is situated in the front part of the top head. See No. 19 Fig. 22. To find this organ on a living head, go forward about two inches from center of top head and you are on the organ of Benevolence.

Restrain.

To restrain Benevolence we should exercise Acquisitiveness, Secretiveness and Cautiousness.

Cultivation.

To cultivate Benevolence we should try to feel another's sorrow; lend a helping hand to the distressed; give to charitable institutions, and try to take comprehensive views of subjects in general.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having an exquisitely kind, sympathetic, and charitable nature; not only in finances, but in sentiment; one who is willing to accord to others the rights and privileges he or she desires for themselves; one having an open heart, a ready purse and a willing hand to do good, in every conceivable way.

5. **FULL.**—Implies a person having a good degree of benevolence as described in 6, only in a lower degree.

4. **AVERAGE.**—Implies a person having a sympathetic nature, and a kind heart, but one whose sympathies and charity will be governed by the influence brought to bear upon it; and who is likely to manifest more charity for those who are nearest by the ties of nature, or religion, than

for the outside world.

3. **MODERATE.**—Implies a person whose charity will be based upon selfish ends: one who has very little sympathy for the sufferings of others, and will do but little for the welfare of humanity, either mental or physical.

2. **SMALL.**—Implies a person almost destitute of sympathy or feelings for the welfare of humanity.

20. CONSTRUCTIVENESS.



Fig. 47. F. E. Fuller, Inventor of the Refrigerating process. Constructiveness Large.

Location.

Constructiveness is situated in front of Acquisitiveness and below Ideality. To find this organ go forward from the top of the ear about an inch and a half, then upward one inch and you are on the organ of Constructiveness. See No. 20, Fig. 22.

Cultivation.

To cultivate Constructiveness we should endeavour to put parts together; cultivate a taste for building, and constructing machinery, and write essays on different subjects. Letter writing Etc., will help to develop Constructiveness. To restrain this faculty is seldom necessary.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having great natural ability for the construction of ideas and sentences in literature, and for putting parts together in mechanics; one having great inventive talent.

5. **FULL.**—Implies a person having great taste and talent for literary construction, as well as a disposition for building and repairing machinery; one who is constantly contriving new ways of doing things.

4. **AVERAGE.**—Implies a person having fair

ability to construct sentences, and to build up machinery; but if Imitation be full or large, is better adapted to making things after a pattern, than to invent new ways of doing things.

3. MODERATE.—Implies a person having only medium ability to operate machinery, or to construct sentences; one who is rather awkward in the use of tools and has but little inventive talent.

2. SMALL.—Implies a person having little or no knowledge of the art of construction.

21. IDEALITY.

For an illustration of large Ideality and Sublimity the Reader is referred to MRS. M. S. ROWLEY, No. 8 Page 30. Author of "MARION OR THE DAWNING LIGHT." "FROTH AND FOAM" Etc.

Location.

Ideality is situated just above Constructiveness. To find this organ go up from top of the ear about two inches then forward about one inch and a half and you are on the organ of Ideality. See No. 21 Fig. 22.

Restrain.

To restrain the organ of Ideality we should take a practical view of things; exercise Causal-

ity and Human-Nature.

Cultivation.

To cultivate Ideality we should mix as much as possible with refined society; cultivate a taste for propriety in the expression of conduct and manners. Try to discover the beautiful in Nature and Art. Exercise Individuality and Comparison.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having a vivid imagination; one who lives more in the ideal than the real world; one who sets up a higher standard of moral purity, character and conduct, than either himself or others are able to achieve or practice.

5. **FULL.**—Implies a person having a vivid imagination, as described in 6, only in a lower degree; one who is refined in tastes, sentiments and aspirations, and a sense of refinement in expression, conduct and manners.

4. **AVERAGE.**—Implies a person having a fair degree of refinement and a love of the beautiful, but is not over fastidious.

3. **MODERATE.**—Implies a person having but little sense of refinement; one plain in his tastes and sentiments; plain in speech, manners, &c.

2. **SMALL.**—Implies a person who is altogether wanting in a sense of refinement; one who is altogether deficient in taste, &c.

B. SUBLIMITY.

The natural function of Sublimity is a love of beauty, it imparts to an individual a wild romantic nature, an admiration of that which is majestic, beautiful and grand. When combining with large propensities it imparts a love of tragedy; combining with large Moral Sentiments there is naturally a love of poetry; combining with large Reasoning faculties there is usually a keen perception and profound reverence for the greatness and grandeur of Nature. Where the organ of Sublimity is large, if it is accompanied with large Imitation, it imparts to its possessor a disposition to become an Actor; hence if the Propensities are large a Tragedian; if the Moral Sentiments are large a Poet or Dramatist; and if the Reasoning faculties are large there is a disposition to become a Lecturer or Teacher.

Location.

Sublimity is situated between Ideality and Cautiousness; on the side head. To find this organ on a living head, move your fingers upward from the center of the top of the ear,(as indicated

in dotted line Fig. 22) about two and half inches : then forward about half an inch, and in an ordinary sized head you are on the organ of Sublimity.

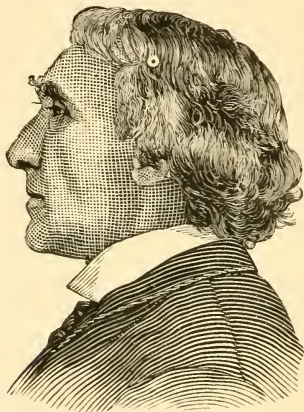


Fig. 48. Henry Irving, Sublimity Large.

SCALE FOR READING CHARACTER.

6. LARGE.—Implies a person having a wild, romantic nature : a passion for mountain scenery. the vastness of the ocean, the thunder's roar, the lightning's flash, the glory of the starry heavens, and whatever is majestic, beautiful and grand.

5. **FULL.**—Implies a person having great love of the beautiful and grand, as described in 6, only in a lower degree.

4. **AVERAGE.**—Implies a person having a fair appreciation of the beautiful, in nature and art; but has not an extremely romantic disposition.

3. **MODERATE.**—Implies a person who cares comparatively little for the beautiful and grand, in nature and art.

2. **SMALL.**—Implies a person who is rather deficient in the organ of Sublimity; one having scarcely any love of the beautiful.

22. IMITATION.

The natural function of Imitation is to copy after patterns. In persons with large Mental Temperament it imparts a disposition to personate character, mimic; to use many gestures in conversation, and imparts great expression to the countenance when animated. Combining with the Motive Temperament it gives a disposition to make things after a pattern in mechanics; and if Ideality, Constructiveness and Sublimity are large to copy from Nature, or to become an Artist.

Location.

Imitation is situated between Agreeableness and Spirituality, toward the front part of the

top-side head. To find this organ on a living head go up from the top of the ear as indicated by dotted line Fig. 22. until you reach the line where the head begins to slope toward the top, or about three and half inches from the top of the ear, then forward about two and quarter inches, and in an ordinary sized head you are on the organ of Imitation. See No. 22, Fig. 22 Page 62.



Fig 49. Edwin Booth, Imitation Large.

6. LARGE.—Implies a person who is a consum-

mate mimic; one who can make almost anything after a pattern; one who can personate character almost to life, and be anybody else about as easy as his own self.

5. FULL.—Implies a person having great power of imitation, and can make things after a pattern, as well as personate character, with great efficiency.

4. AVERAGE.—Implies a person having fair imitative powers, and can make things after a pattern, but is not remarkable for personating character.

3. MODERATE.—Implies a person who is rather deficient in imitation; one who rather dislikes to follow the patterns of others, and if Constructiveness and Ideality be large, will be inclined to invent new ways of doing things.

2. SMALL.—Implies a person who has his own way of doing things, and little or no ability to copy.

23. MIRTHFULNESS.

The natural function of Mirthfulness is an appreciation of fun, wit and humor. When combining with large Ideality and the Moral Sentiments, it often manifests itself in pithy sayings; combining with Combabiveness and the Propen-

sities, it finds expression in Sarcasm: and combining with low Organic Quality it is demonstrated by boisterous laughter.

Location.

The organ of Mirthfulness is situated just below the outer portion of Agreeableness, and in front of Combativeness and Ideality. To find this organ on a living head, start from where the eye-brow begins to curve toward the outer corner of the eye, move upward about two inches over the outer edge of the forehead, and you are on the organ of Mirthfulness. See No. 23, Fig. 22. An illustration of this faculty may be seen in Fig. 7 Page 28.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who is remarkably fond of fun; one who is full of jokes, wit and humor, and who could not be solemn even at a funeral.

5. **FULL.**—Implies a person full of wit and humor; one who can laugh heartily and enjoy fun, but will seek proper occasions for its manifestation.

4. **AVERAGE.**—Implies a person having a great deal of wit and humor in his nature, when called forth, but is not remarkable for its manifestation.

3. MODERATE.—Implies a person who can appreciate a joke, and enjoy fun for a season, but soon tires of its manifestation.

2. SMALL.—Implies a person who has little appreciation of wit; one who is usually sober and grave, and who never sees the point of a joke until it is too late to laugh,

33. TIME.

The natural function of Time is to detect time in music; to remember dates; and renders an individual punctual at appointments.

Location.

To find this organ on a living head, take the center of the eye-brow for a starting point, then move upward over the forehead about one inch and a little toward the outer part, and you are on the organ of Time. See No. 33, Fig. 22 Page 62.

SCALE FOR READING CHARACTER.

6. LARGE. Implies a person having great ability to detect the time in music; great perception of the lapse of time; and can carry in his head the time of the day, as well as tell when any event of which he has a knowledge occurred.

5. FULL.—Implies a person who is a good judge of time, as described in 6, only in a lower degree.

4. AVERAGE.—Implies a person who is a fair judge of time in music, and somewhat punctual in appointments, but not remarkably developed in this particular.

3. MODERATE.—Implies a person who is rather deficient in time, and is not very punctual in appointments; one slow to catch the proportion of time in music.

2. SMALL.—Implies a person who is almost destitute of the faculty of time.

34. TUNE.

The natural function of the organ of Tune, is the detection of the harmony of sounds. When large and combining with large Time for the recognition of the proper duration of sounds; large Ideality and Sublimity to impart a sense of refinement; there is great Natural ability as a Musician or Teacher of music. And if Size, Form, Comparison and Constructiveness are also large, it imparts to an individual the faculties of a composer of music. But although there may be large Tune for the recognition of the harmony of sounds, if there is a deficiency in the development of the other faculties described above, there will be but little musical ability.



Fig. 50. Clara Lousia Kellogg, Tune Large.

Location.

The organ of Tune is situated on the outer side of the organ of Time. See No. 34, Fig. 22. Page 62.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who is passionately fond of music; one who will readily detect the least defect of harmony in the variety of sound, and who with practice may become an expert as a musician.

5. **FULL.**—Implies a person who has a fine ear for music, and with practice may become a good performer.

4. **AVERAGE.**—Implies a person having fair musical ability, as described in 5 and 6, only in a lesser degree; one who would require considerable practice to give him proficiency in music.

3. **MODERATE.**—Implies a person who is deficient in music, and has little ability to become a performer.

2. **FULL.**—Implies a person who has no musical ability, and can never become a performer.

WEIGHT.

The natural function of the organ of Weight is the perception of the laws of gravitation; skill in balancing, such as riding horse-back, skating, shooting, &c. Where this organ combines with large Size and Locality, it gives an individual great ability as a marksman. Combining with large Ideality and Constructiveness, it enables its possessor to become skilled in the use of edge tools, such as a Carver, or Engraver; and if Executiveness is also large, one may become a Surgeon or Dentist. Persons in whom the organ of Weight is small, have but little perception of the laws of gravity; cannot tell when things are

hung true, and have but little or no ability to balance themselves. Such persons should not attempt to walk over high narrow and dangerous places.

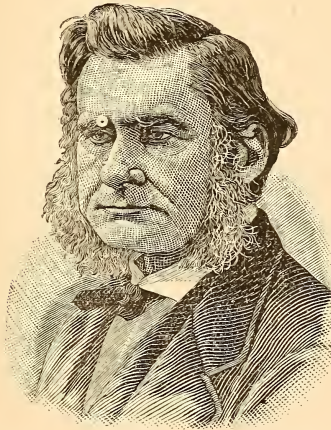


Fig. 51. Prof. Thos. H. Huxley, L, L, D. F. R. S. Weight Large.

Location.

The organ of Weight is situated just over the eye a little toward the nose from the center of the eyebrow. See W. Fig. 22 Page 62.

SCALE FOR READING CHARACTER.

6. LARGE.—Implies a person having extraor-

dinary skill in balancing; one having a steady hand and a sure foot, as well as a keen perception of the laws of gravity; one who is very much annoyed by seeing anything out of plumb or unevenly balanced.

5. FULL.—Implies a person who has great perception of the laws of gravity, and great command over his muscles; one who is fond of skating, riding, shooting, &c., and can climb up and walk on high, narrow and dangerous places, without fear of falling.

4. AVERAGE.—Implies a person having a fair share of weight, as described in 5 and 6, but in a lower degree.

3. MODERATE.—Implies a person with only a small degree of the perception of the laws of gravity; one who has but little command over his muscles, and should never attempt to walk on narrow and dangerous places.

2. SMALL.—Implies a person having but little or no perception of the laws of gravity, and is very poor at aiming at a mark.

SIZE.

The natural function of Size is to recognize the proportions of dimensions; to measure distance by the eye, and to determine the size and

magnitude of things.



Fig 52. W. F. Cody, "Buffalo Bill" Size and Weight Large.

Location.

The organ of Size is situated on the inside of the organ of Weight; just over the eye, near the nose. See S. Fig. 22, Page 62.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having an extraordinary perception of proportions and dimensions; one who can determine the size and magnitude of things by the eye, and an excellent judge of harmony between the different parts of a thing.

5. **FULL.**—Implies a person having great ability to measure by the eye, but in a lesser degree than those described in 6.

4. AVERAGE.—Implies a person having only ordinary ability for measuring by the eye and needs considerable practice to give them proficiency in this direction.

3. MODERATE.—Implies a person having but little ability to measure by the eye and needs always the tape or rule, where there is need of correct measurement.

2. SMALL.—Implies a person who is exceedingly deficient in measuring by the eye.

COLOR.

The natural function of the organ of Color is to impart to an individual the ability to distinguish colors apart, also to recognize the finer shades and harmony of colors when blended.

Where the organ of Color is large and Sublimity, Ideality and Individuality are small a person may distinguish colors apart, but have little perception of their harmony. Where Sublimity, Ideality, Individuality and Comparison combines with large Color, there is the natural ability to determine the finer shades and harmony of colors.

Location.

The organ of Color is situated just in the center of the eyebrow. See C. Fig. 22.



Fig 53. Rev. Hudson Taylor, Color Large.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having a natural passion for arranging and blending the finer shades, hues, and tints in color; one who is passionately fond of ornamental painting, and admires the harmony of shade.

5. **FULL.**—Implies a person having a keen sense

of the harmony of colors, and can carry the finer shades and blending in the eye; one who is good at matching colors.

4. AVERAGE.—Implies a person who is a fair judge of the harmony of colors, but needs comparison to determine their finer shades and blendings.

3. MODERATE.—Implies a person who can only determine the difference in the finer shades of color, when they are brought into close comparison.

2. SMALL.—Implies a person who is almost entirely deficient in determining the difference in shades.

HUMAN-NATURE.

The natural function of the organ of Human Nature, is to observe and study character from physiognomical appearance; such as the lines of the countenance, the tonations of the voice, the mode of shaking hands, the gait, position of the body &c. Where this organ is large there seems to be almost an intuitive perception of character at first sight. Where there is a deficiency of this faculty, there is but little ability to judge of the motives of conduct, or the truthfulness of those with whom we may have to do business. To cul-

tivate this faculty we should compare the conduct of different individuals with their correspondence in appearance: also cultivate our first impressions of character.



Fig. 54. J. G. Blain, Human-Nature Large.

Location.

The organ of Human-Nature is situated just in the center of the top part of the forehead, where the head begins to slope backward. To find this organ on a living head, take the root of the nose as a starting point, and move your fin-

gers up over the forehead about three inches, and on an ordinary developed head, you are on the organ of Human-Nature. See letter C. Fig. 22.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having a natural passion for reading human nature; one who is a close observer of character, and who seems to read distinctly the signs of character in the countenance, the intonations of the voice, the mode of shaking hands, the gait, &c., of almost every one he comes in contact with; one whose first impression of character is almost invariably correct.

5. **FULL.**—Implies a person who is a good judge of human nature, and can generally form a correct estimate of the character of those he comes in contact with at first sight; one who loves to study character and who would make a good physiognomist.

4. **AVERAGE.**—Implies a person having a fair development of human nature, but one whose first impression of character is not always correct.

3. **MODERATE.**—Implies a person who is rather deficient in ability to read character at first sight.

2. **SMALL.**—Implies a person who is rather deficient in the development of this faculty, and is a poor judge of human nature.

LANGUAGE.

The natural function of the organ of Language, is a good command of words. When accompanied with large Ideality and Constructiveness with small Self-Esteem it enables a person to use good language in writing as well as to become proficient in acquiring language; when Self-Esteem is large combining with the aforesaid faculties, especially if Combativeness and Executiveness are also large it renders a person fluent in the use of words.

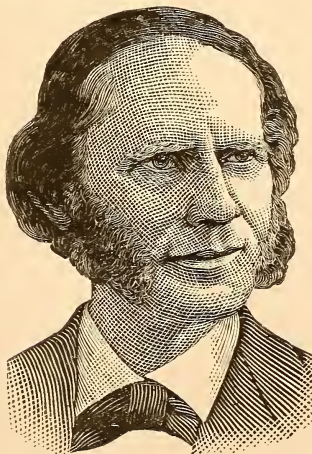


Fig 55. Rev. De Wit Talmage, Language Large.

Location.

The organ of Language, is situated just behind and above the eye; when large it gives an expression of fullness under the eye by pushing the eye forward. See letter L. Fig. 22.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having a good flow of words; one who is likely to learn languages with ease, and to use correct if not elegant language; and is likely to talk too much rather than too little.

5. **FULL.**—Implies a person having a good command of language and can generally tell all he knows; one who can learn foreign language with great efficiency and in writing and speaking is likely to use good language.

4. **AVERAGE.**—Implies a person having a fair development of the organ of Language and can write and speak very correctly with practice, but is not remarkable for copiousness and generally talks and writes to the point.

3. **MODERATE.**—Implies a person who is not very fluent in the use of words and generally says what he thinks in as few words as possible.

2. **SMALL.**—Implies a person who is very deficient in the use of language and is generally at a

loss for words to express his ideas.

EVENTUALITY.

The natural function of Eventuality, is the retention of facts, incidents and circumstances; a taste for the study of history; and a desire for information. The development of this organ is necessary in a Correspondent, Historian, Lecturer, Author or Actor.



Fig. 56. Jane Hading, French Actress. Eventuality Large.

Location.

The organ of Eventuality, is situated in the

central part of the forehead, just above the organ of Individuality, about an inch above the root of the nose. See letter E. Fig. 22.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having a very retentive memory of facts, events and circumstances; one who scarcely ever forgets an idea, or an event of which he or she may have a knowledge; one who is likely to be a great lover of books and devours almost everything he reads.

5. **FULL.**—Implies a person having a retentive memory as described in 6. only in a lower degree; one who seldom ever forgets what he may once learn; one who seems to become naturally informed upon general topics without an effort to acquire it.

4. **AVERAGE.**—Implies a person having a fair memory of events and circumstances, but not remarkably retentive; one who is governed more by Causality and Comparison than by Eventuality.

3. **MODERATE.**—Implies a person having rather a poor memory; one who can remember principles better than facts.

2. **SMALL.**—Implies a person who can scarcely remember anything; one who forgets to-morrow

what occurred to day.



Fig. 57. Bayard Taylor, Historian, Locality Large.

LOCALITY.

The natural function of the organ of Locality, is the study of geography; a desire to travel and see new places, and the ability to travel through strange places without a guide.

Location.

The organ of Locality, is situated on the outer side of Eventuality. See letter L. Fig. 22.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having a great desire to travel and see new places; one who is likely to become deeply interested in the study of history, geography and astronomy and can find his way anywhere without a guide.

5. **FULL.**—Implies a person having a disposition as described in 6, only in a lower degree; one who is very fond of travelling and reading books of travel.

4. **AVERAGE.**—Implies a person having a good memory of places and enjoys travelling; but is not remarkably endowed in this particular.

3. **MODERATE.**—Implies a person who is likely to become often confused and miss his way in new places; one who is not particularly fond of travelling.

2. **SMALL.**—Implies a person very deficient in

ability to find his way to new places; one who is averse to travelling.

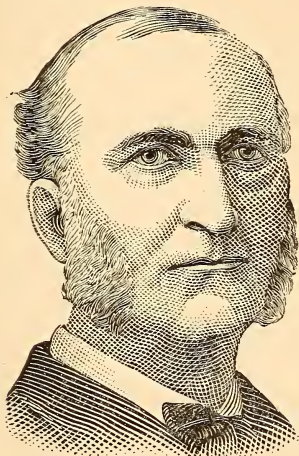


Fig. 58. Chauncey M. Depew, Comparison Large.

37. COMPARISON.

The natural function of the organ of Comparison, is to compare, criticise and analyze the different parts of things. When combining with large Causality it leads to scientific investigation and analytical reasoning. Combining with large Constructiveness and smaller Causality it leads or manifests itself in the comparing and adjust-

ing of parts in mechanics. Where this organ is small there is but little natural ability for analytical reasoning or disposition to compare similarities or dissimilarities. To cultivate this faculty also the faculty of Causality we must apply ourselves to the investigation of any or every subject of importance that may be presented to our observation.

Location.

The organ of Comparison, is situated in the center of the forehead, about an inch and three-fourths above the root of the nose. See No. 37, Fig. 22 Page 62.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having a passion for inductive reasoning; one who takes great pleasure in dissecting, comparing, criticising and analyzing the different parts of things; as well as using many comparisons, similes and illustrations in speaking.

5. **FULL.**—Implies a person who delights to compare the different parts of things, and in speaking, to use many comparisons and similes; one whose passion for inductive reasoning and classification, would enable him to become a good analytical chemist.

4. AVERAGE.—Implies a person having fair reasoning power; one who appreciates fine comparisons and analytical methods of arriving at truth; but in a much lesser degree than those described in 5 and 6.

3. MODERATE.—Implies a person having but a moderate degree of reasoning power and is liable to use wrong comparisons and metaphors, to illustrate what he desires.

2. SMALL.—Implies a person having but little analytical ability and seldom observes likenesses or dissimilarities.

CAUSALITY.

The natural function of the organ of Causality, is to trace the connection between cause and effect. Combining with large Comparison, Ideality and Constructiveness it renders a person argumentive and logical.

Location.

The organ of Causality, is situated on the outside of Comparison on the brow of the forehead about one and half inches above the center of the eyebrow. See No. 36 Fig. 22, Page 62.



Fig. 59. Ex. Mayor Howland of Toronto, Ont. Causality Large.
SCALE FOR READING CHARACTER.

6. LARGE.—Implies a person having great ability to trace the connection between cause and effect; one who is noted for his or her originality and logic; one who wants to know the reason why of things and who seeks to find the origin of everything that exists and the cause of every

phenomenon.

5. **FULL.**—Implies a person having great ability and desire to trace the connection between cause and effect and to know the reason why of things, but in a lesser degree than those described in 6.

4. **AVERAGE.**—Implies a person having a fair development of Causality; one who likes to know why things are like they are; but will not be exceedingly thorough in his investigations.

3. **MODERATE.**—Implies a person having rather a small degree of the power of investigation, or to trace the connection between cause and effect; one who is content to know things are as they are, without asking the reason why.

2. **SMALL.**—Implies a person having but little originality and is deficient in reasoning power.

FORM.

The natural function of the organ of Form, is to recognize and remember shapes, and the proportion of parts. Persons in whom this organ is large are good at remembering faces, and are usually good spellers. The development of this faculty is necessary in Proof-Readers, Detectives and Artists.



Fig 60. Prof. G. B. Jones, Teacher of Penmanship, Form Large.

Location.

The organ of Form, is situated just over the inside corner of the eye. When large it gives breadth to the root of the nose, and seems to push the eyes apart. See letter F. Fig. 22 Page 62.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person having an extraordinary ability to remember shapes and faces; one who scarcely ever forgets a face he has once seen and is an excellent judge of symmetry and the proportions of parts.

5. **FULL.**—Implies a person having a good

development of this faculty as described in 6, only in a lesser degree.

4. **AVERAGE.**—Implies a person whose memory of faces, forms and shapes is good, but whose perception of the accuracy of outlines only is not always correct.

3. **MODERATE.**—Implies a person having but an indifferent sense of the proportion of parts; one who is very likely to get things out of proportion.

2. **SMALL.**—Implies a person very deficient in Form and can never remember faces.

INDIVIDUALITY.

The natural function of the organ of Individuality, is to take account of minute details; to individualize things. It imparts a desire to know all about every subject in which a person may become interested. When it combines with large Order it renders a person exacting in classifying, arranging and reducing everything to a system.

Location.

The organ of Individuality, is situated just above the root of the nose. See letter I. Fig. 22 Page 62.

SCALE FOR READING CHARACTER.

6 **LARGE.**—Implies a person having an insatiable

desire to see everything, and extraordinary powers of observation; one who takes notice of all the little points which would escape the notice of persons with smaller individuality; one who is not satisfied with a partial answer to any question, or a superficial knowledge of any subject.

5. **FULL.**—Implies a person who is naturally inclined to individualize things and very minute and particular in his observations, as described in 6, only in a lesser degree.

4. **AVERAGE.**—Implies a person having fair powers of observation and sees clearly whatever is observable, but is not remarkable for any close scrutiny.

3. **MODERATE.**—Implies a person whose observations are confined mainly to the most conspicuous objects; one who is never given to very close scrutiny; one having only ordinary power of observation.

2. **SMALL.**—Implies a person who is very deficient in powers of observation and has but vague ideas of what he sees.

ORDER.

The natural function of the organ of Order, is to render a person systematic. When accompanied with large Self-Esteem and Approbation,

it usually manifests itself by a person being neat and tidy in dress and personal appearance; but if Self-Esteem is small and Approbation, Individuality and Constructiveness are large, there may be an indifference as to dress and personal appearance, yet the individual will be apt to be methodical in their habits, and systematic in their arrangements of other matters.



Fig. 61. Ira. D. Sankey Vocalist, Order Large.

Location.

The organ of Order, is situated just over the

outer corner of the eye. See letter O. Fig. 22
Page 62.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who is extremely systematic and orderly; one who is very methodical in his habits, and is somewhat fastidious.

5. **FULL.**—Implies a person who is very systematic and orderly; one who has a place for everything and who loves to see everything in its place, but is not over fastidious.

4. **AVERAGE.**—Implies a person having a fair degree of order; one who likes to see and keep order, but will submit to confusion with a good grace, when it cannot be avoided.

3. **MODERATE.**—Implies a person having but little order, or method and who seems to do everything without any system; one who is seldom tidy in appearance and who has no system about anything.

2. **SMALL.**—Implies a person altogether deficient in order; one who is never tidy in appearance and who has no system about anything.

CALCULATION.

The natural function of the organ of Calculation, is the computation of numbers. When large if accompanied by large Individuality, Cautious-

ness and smaller Locality, it is likely to manifest itself in calculating in the head, and laying out plans for the future; but if Locality, Eventuality and Form are also large, then it imparts the natural ability to become a good mathematician.

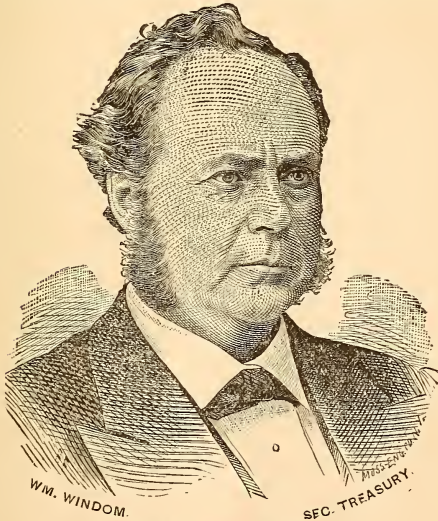


Fig. 62. Calculation Large.

Location.

The organ of Calculation, is situated on the outside of the organ of Order; just over and back

of the outer corner of the eye. See letter C. Fig. 22, Page 62.

SCALE FOR READING CHARACTER.

6. **LARGE.**—Implies a person who is remarkably apt in the computation of numbers; one who can readily calculate in the head, and is good at mental arithmetic.

5. **FULL.**—Implies a person having great ability to calculate in the head, and is good at practical arithmetic; one who can readily determine the relation between numbers, and would make a good mathematician.

4. **AVERAGE.**—Implies a person having a fair development of the organ of Calculation; but not remarkable for ability to calculate in the head.

3. **MODERATE.**—Implies a person who is rather deficient in ability to learn arithmetic, and who dislikes its study.

2. **SMALL.**—Implies a person who finds it extremely difficult to learn arithmetic, and has but little or no ability to calculate in the head.



A CHAPTER ON MEMORY.

—:o:—

Without the faculty of Memory the brightness of man's genius and the glory of his intellect will be as nothing. The history of the past would be unknown, and beauties of the present would pass before our vision but as a dream. Familiar scenes that now stamp themselves indelibly upon our consciousness and faces that we love would be unremembered and unrecognized. The fond recollections of our childhood, the happy greetings of family and friends, together with the bright prospects of renewed associations in the future, which now often buoy us up amid the cares and perplexities of life, would all be lost;

confusion would take the place of harmony, and misery would reign where happiness now abounds.

And now that we may appreciate more fully the line of argument as we go along, I had better define in the start what we mean by Memory.

According to the Science of Phrenology, we mean no particular organ in the brain, but rather that power of retention which is the outgrowth of all the reasoning faculties combined; hence there are as many different kinds and degrees of Memory as there are organs in the brain, and when we talk of this man or that man, or this woman or that woman, having a good memory or a bad memory, we usually speak of their combined power of retention in the brain. But as every man and every woman is better at remembering some things than others, we purpose this evening to show wherein this diversity in the same individual exists; also how to improve the weak points in Memory, thereby increasing our power to do good, as well as promoting our own happiness. In the investigation of this subject, we shall observe that there are immutable principles or laws which govern its development as well as its destruction, hence the strength or weakness of its manifestation will largely depend

upon our knowledge and observance of the conditions upon the same great law developes or destroys. And here we might ask what these conditions are upon which the development of Memory depends? To which we might answer, similar conditions to those which we may observe in the development of every other part of our nature.

Every other part of the body and every faculty of the mind improves by action and deteriorates by neglect. Since this is true, then, in order to develope those parts that are weak in our natures and to restrain those that are too strongly developed, we must first understand their uses, and secondly, properly apply their exercise. As Memory belongs to no particular organ in the brain, but, as we have said before, each organ has its own share of retention. In order that we may understand this subject aright, and be the better prepared to develop those parts that are weak, we must first learn the legitimate function of the various organs of the brain, that we may understand from the nature of the different faculties, their proper application. At the same time we should ever bear in mind that the measure of our intelligence, the magnanimity of our minds, the breadth of our sentiments, and the extent of

our charity for one another, will be determined by the development of the various parts of the brain. We may be phenomenal in some one particular, without manifesting ordinary intelligence upon subjects in general. If Memory were a unit, that is to say if there were one special organ in the brain to which the faculty of Memory might be applied—then the manifestation of that faculty and our power of retention would be equal on all subjects. hence we would remember or forget all things with the same degree of retention or forgetfulness. But such is not the case. Whilst there are some things that we would gladly forget that stick fast to us through life, there are others that we would gladly remember which seem to pass as fleeting shadows across our mental vision.

And now let us come more closely to the subject of Memory by considering some of the leading faculties of the brain, the manifestation of which we are frequently apt to determine as Memory. In the first place we might consider that organ called Eventuality, which is often described as the Phrenological faculty of Memory. Now the legitimate function of Eventuality is simply the retention of facts or events without a

knowledge of any particulars in the case whatever; hence an individual with a large development of Eventuality only, with every other organ in the brain small, would be able to remember an event but could not describe it. Language, Ideality, Comparison, Causality and Individuality, all being small, the particulars in the case would be lost, and notwithstanding Eventuality being large, there would be a wonderful deficiency of memory, and consequently a lack of what may be termed intelligence; and yet without the development of the organ called Eventuality for the retention of events, memory would be defective. Next to Eventuality, in building up what we call a good memory, is Individuality, whose office or function is to take into consideration and to retain all the little things connected with the event, without which a great deal that is valuable in description would be lost, and history would be still more inaccurate than it is now. Next to Eventuality and Individuality we need the development of Comparison, whose function is to compare, criticise and analyze the similarity and dissimilarity of that which Individuality has torn apart, and thus to retain the comparative distinction of the various parts which Individuality

recognizes. Next to Eventuality, Individuality and Comparison, in building up memory, is the development of Constructiveness, whose function is to put parts together; to add shape and form to that which Individuality and Comparison observes and compares. In addition to Eventuality, Individuality, Comparison and Constructiveness we need the development of Form, whose function is to remember the shape as well as the proportion of parts; without the development of this faculty, although we might remember the event and the variety connected with it, yet we could have no recollection of its appearance; hence without the faculty of Form the faces of our friends and foes would appear to our mental vision without any physiognomical distinction; hence that physiognomical and physiological development of faces, forms and figures which constitutes the individuality of all the animal, mineral, and vegetable kingdoms would be lost, and instead of the endless variety of forms which now lends enchantments to our view, this world of ours would appear to our mental vision as one great, chaotic mass. Next to Form, we need the development of Size, whose function is to take into consideration and retain the size and magni-

tude of every form as well as to estimate distance: the mountain and the mole-hill, the ocean and the lake, the river and the brooklet, would all appear of the same magnitude to our senses without this organ of Size; hence the glory of the mountains, the vastness of the ocean, the grand expanse of nature, the distance and magnitude of the starry heavens, together with the majesty of the Divine Power, before Whom we must all reverently bend, would all be lost; consequently all that is now considered great and grand in Nature and Art would fail to receive its just appreciation from our senses. Next to the development of Size, we need the development of Causality whose function is to trace and to remember the relation between cause and effect, to reduce everything to first principles, and to infer from that which is the realities of that which was, and the probabilities of that which shall be. Without the development of this faculty, although Eventuality might remember events, facts and circumstances, Individuality and Comparison observe, compare and criticize the various parts, and remember the technicalities connected with an event, and Constructiveness, Form and Size, remember the combination, shape and mag-

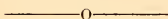
nitude of an event, and thus with their united powers furnish us with volumes of historical facts; still without Causality we could never connect the past with the present and the future, hence all the evils of the past would be likely to remain in the present and the future; for Causality alone is the faculty that sees the end from the beginning, and makes provision for the development of our future good. Thus we may readily discern that Memory is the outgrowth of the development of reason, and the great minds of the earth are those whose reasoning faculties are the most uniformly developed; so if you would improve your Memory, in order to be of service to yourself and to society, you must first develop your intellect.

But again, as we have already intimated, there are different degrees and grades of Memory. I remember one time hearing a man say that he had lost the best part of his Memory, that is he could remember what others owed him, but he could not remember what he owed others. Whilst this statement may not be absolutely correct, there is a vast difference in our ability to remember different things; and this difference in retention of various subject in the same individual, largely

depends upon the development of our sentiments or our propensities. Hence a person with a large development of Self-Esteem and Approbation will be apt to feel keenly the slights of his fellow men, an insult to character or personal abuse in any form, so that he will call forth all his faculties of Memory to remember the injury, and if Combativeness, Firmness and Executiveness be larger than Benevolence, he will not only remember the evil but will be very apt to seek revenge in years afterward; but if Benevolence be more largely developed than Combativeness or Executiveness, then Causality, that part of memory whose office it is to determine the evil and the good, will say to the enemy after years, perhaps, "I have not forgotten the injury that thou didst me in the past, still, realizing that no good can come from a spirit of revenge, and that maintaining the feelings of bitter prejudice can only react upon my own nature, I freely forgive thee the wrong thou didst me, and shall remember it against thee no more." Hence we discover that according to our knowledge of the science of Phrenology we are not only able to determine the power of Memory, but we can determine its influence upon moral character, and the possibil-

ities for good or evil that are liable to be the consequent results of our power of retention, and its combination with other faculties in the brain; for a good memory, or, in other words, a good development of reasoning power combining with a good development of the moral sentiments, is essential to the development of the highest good. Then it follows that the same great power of memory, turned in another channel, through its combination with the propensities, may become equally powerful for evil. It behoves us then, to study well the phrenological development of mankind, especially in the young; that, in improving the Memory we may also develop those faculties in the brain that shall render it a power for good rather than for evil.



QUALIFICATIONS REQUIRED FOR SPECIAL PURSUITS.

Before entering upon the special qualifications necessary for the different Trades or Professions in life, we should observe that there are certain faculties which must be used, and consequently need to be fully developed in order to make the highest success in any department of life. These are Self-Esteem, Firmness, Continuity and Executiveness. Self-Esteem to give us self confidence; Firmness to render us steadfast in our purposes; Continuity that we may apply ourselves steadily to the accomplishing of one thing at a time, or to continue to the end; and Executiveness to break down the oppositions

that lie in our way, and render us active in the accomplishing of every object we may undertake.

QUES.—What are the natural qualifications of an Artist?

ANS.—Conception, Perception and Construction.

QUES.—What special organs in the brain need be developed to impart these qualifications?

ANS.—For the faculty of perception a person needs first the development of Individuality to recognize distinction; Form to recognize the shapes of things; Size for the recognition of magnitude or proportions; Weight to determine the shade and density, and Locality to recognize position. For the faculty of Conception is needed a good development of Ideality, which imparts a sense of refinement and a vivid imagination; large Hope to brighten up the future; large Sublimity and Color which imparts beauty shade and romance to their ideals. For the faculty of Construction is needed a good development of Constructiveness for putting parts together; Imitation for making things after a pattern; and Executiveness for execution.

QUES.—Supposing a person should have two of these qualifications well developed, and the third deficient, would there ever be any desire

for artistic pursuits of any kind, and if so, to what extent might a person become an Artist?

ANS.—Yes. We often find persons who have a good development of the Perceptives, also Conceptives, who are very deficient in the Constructive faculties; such persons are natural lovers of Art, and oftentimes show great ability to criticize; yet they lack the mechanical part and have no executive ability. Others having large Perceptives and Constructives, are simple copyists who lack the faculty of originality. Others having the Constructive and Conceptive faculties well developed, but deficient in the Perceptives, are good at Designing, but lacking the faculties of observation they are not practical and have not the power to draw pictures from real life.

QUES.—What are the natural qualifications of a Mechanic?

ANS.—Mechanics require similar developments to those of an Artist; the modifying qualifications are the Temperaments. In persons who are adapted to the heavier branches of Mechanics we notice the Motive Temperament is strongly marked, those whose aspirations and natural tendencies are toward the finer branches of Mechanical Arts, usually have the Mental or the Mental-

Vital Temperaments the strongest.

QUALIFICATIONS REQUIRED FOR THE DIFFERENT
BRANCHES OF LITERATURE AND SCIENCE.

—o—

Most of the branches of Literature and Science require a predominance of the Mental Temperament, backed up by strong Motive and good Vital.

LAWYERS.

Require strong Mental to impart clearness of intellect; a good development of the Vital, to give intensity of feeling; large Comparison and Causality, which imparts the disposition and ability to criticise, compare and analyze; large Individuality and Eventuality, to observe and retain the technicalities of every subject; large concentration and Firmness, to render them stable in their efforts, with a good degree of Self-Esteem, Combativeness and Executiveness, to render them fond of an argument, and to meet the opposition. Also a good development of Human-Nature is essential in a Lawyer, as it is in every other branch of the profession.

ORATOR.

Mr. Hyde, in his work on "Elocution and Oratory," analyses the Oratorical Temperament thus: "It has a predominance of the Vital and Mental systems over the Motive. The Vital and Mental are almost evenly balanced, the Motive being not deficient and second only to the other two. This is necessary; for the orator must gain his triumphs in a moment. He cannot plod and wait till thoughts and emotions arise. His ideas, thoughts and emotions must blaze out instantaneously and find language with equal facility. The Mental and Vital conditions meet these requirements better than the Motive. The Motive is firm, stolid, indifferent, not easily moved. The Mental is quick, keen, versatile and responsive to every thought and emotion. The Vital is vigorous, round, sensitive, sustaining and reproductive, and burns readily with passion. In the combination of these qualities exists the highest conditions of impassioned eloquence. When the Motive is not deficient but only secondary to the others the zeal of eloquence will be marked by depth, strength and endurance as well as by brilliancy and versatility. The personal appearance of an orator of this Temperament is grand

and imposing. The body is well developed, round, full and symmetrical; the face handsome, features regular, full of emotive expression; the eyes vividly speak the passions of the soul. A large chest and full abdomen supply the necessary conditions for good breathing. The voice is neither baritone, tenor or bass, but seems to combine all qualities. It is more properly a passion-voice, a voice that readily expresses the most conflicting passions. It is hard, soft, sympathetic, threatening, angry, gentle, rapid, grand and overpowering almost at the same moment. Orators of this Temperament are persuasive and magnetic. Voice, gesture, countenance and every attitude of the body convey a current of magnetic eloquence from the speaker to the audience."

PHYSICIANS.

Physicians require a good degree of the Mental Temperament to give them depth of thought, and the disposition to study; strong Motive Temperament to enable them to withstand fatigue and exposure, and a good development of the Vital Temperament to impart recuperative power; with a good development of the perceptive faculties for practical observation as well as strong domestic propensities, to render

them social and friendly with their patients.

CLERGYMEN.

“Clergymen require the Mental Temperament, to give them decided predominance of MIND over their animal propensities; a large frontal and coronal region, the former to give them intellectual capacity, and the latter to impart high moral worth, aims, and feelings, elevation of character, and blamelessness of conduct; large Veneration, Hope, and Spirituality, to imbue them with the spirit of faith and devotion; large Benevolence and Adhesiveness, so that they may make all who know them LOVE them, and thus win each over to the truth and righteousness. Clergymen will do well to consult Phrenology; it would enable them to account for many SEEMING mysteries, and give them power and influence to do great good. It is in the most perfect harmony with the highest Christianity.”

EDITORS.

“Editors also require a Mental Temperament, with large Individuality and Eventuality, to collect and disseminate incidents, facts, news, and give a PRACTICAL cast of mind; large Comparison, to enable them to illustrate, criticise, show up

errors, and the like; full or large Combativeness, to render them spirited; large Language, to render them copious, free, spicy, and racy; and large Ideality, to give taste and elevated sentiments. An Editor who understands and APPLIES Phrenology possesses a power which he may use with great effect." "He can take your measure."

COMMERCE.

"Merchants require Acquisitiveness, to impart a desire and tact for business; large Hope, to promote enterprise; full Cautiousness, to render them safe; large Perceptives, to give quick and correct judgement of the qualities of goods; good Calculation, to impart rapidity and correctness in casting accounts; large Approbativeness, to render them courteous and affable; and full Adhesiveness, to enable them to make friends of customers, and thus retain them. Why is one young man a better salesman than another? and why is one better worth a salary twice or thrice the amount than another? Phrenology answers this by pointing out the constitutional differences, and showing who is, and who is not, adapted to mercantile life. You had better consult Phrenology, and choose accordingly."

ORGANIC-QUALITY.

6. **LARGE.**—Implies a refined, sensitive, and susceptible nature; one who suffers keenly, enjoys deeply, and is often greatly exalted or greatly depressed; having high aspirations, the tenderest sympathies, a love for the beautiful, and a desire for the society of the good and true.

4. **AVERAGE.**—Implies a person plain in their tastes, practical in their views, and better fitted for the common walks of every day life than for the higher walks of literature and art.

2. **SMALL.**—Implies a person very deficient in culture and organic development; one who partakes more of the animal than of the intellectual.

BREATHING POWER.

6. **LARGE.**—Implies a person having a well developed chest and expansive lungs; one who breathes deeply and freely filling the lungs and moving the abdominal muscles at every inspiration; the manifestation of which will be seen in the color of the face, and may be felt in the warmth of the hands and feet.

4. **AVERAGE.**—Implies a person having only an ordinary development of breathing power; one who needs brisk exercise to keep the blood in

circulation, and to keep the extremities warm in cold weather.

2. **SMALL.**—Implies a person having but little breathing power; one having a pallid countenance, a great tendency to asthma and a liability to consumption.

HEALTH.

6. **LARGE.**—Implies a person having a good development of the bodily organs, and a vigorous, healthy organization as the outgrowth of good digestion, circulation, breathing power, and the vital temperament.

4. **AVERAGE.**—Implies a person having a medium development of health and liable to be often ailing; one who is somewhat deficient in vitality and bodily strength.

2. **SMALL.**—Implies a person who is almost entirely deficient in vitality; and has neither the ability nor disposition to work or study.

DIGESTION.

6. **LARGE.**—Implies a person having a good digestion; one who scarcely knows from feeling that the human body contains such an organ as the stomach; one who can readily digest almost anything the appetite will accept, and who can

convert everything to the promotion of health and physical enjoyment.

4. AVERAGE.—Implies a person having a fair digestion, but will have to be careful not to over eat, and must eat plain and easily digested food, or will suffer from indigestion.

2. SMALL.—Implies a person having dyspepsia; one who suffers constantly from indigestion; and as a consequence is likely to be irritable and cross.

ACTIVITY.

6. LARGE.—Implies a person having an active nature, and a restless organization; one who is always on the go and cannot be contented to remain quiet long at a time; one who has need to be careful, lest by constant activity there should be an early exhaustion of the vital powers.

4. AVERAGE.—Implies a person having a fair degree of activity, one who is not afraid of work when there is profit in it, but is likely to seek the easiest way of doing things.

2. SMALL.—Implies a person having little ambition; a lazy, indolent person.

EXCITABILITY.

6. LARGE.—Implies a person having a very excitable nature; one who is remarkably impress-

ible, and liable to exaggerate everything, whether good or bad, and is likely to be carried away by sudden impulses.

4. AVERAGE.—Implies a person who is not very easily excited; one who is generally calm and thoughtful, and scarcely ever carried away by excitement of any kind.

2. SMALL.—Implies a person extremely dull and slow of perception; a shiftless, listless, sleepy sort of a being, who is not easily moved, to good or evil.

CIRCULATION.

6. LARGE.—Implies a person having good circulation of blood, a strong, steady pulse, warm feet and hands, as the result of good sound lungs, and full deep breathing.

4. AVERAGE.—Implies a person having only a fair development of circulation, and who is liable to suffer from the various changes of the atmosphere; one who has need to keep up the circulation by brisk exercise and the practice of full deep breathing.

2. SMALL.—Implies a person whose blood is poor, and whose pulse is irregular.

D. AGREEABLENESS.

The natural function of Agreeableness, is to render a person agreeable and pleasant. When large it enables its possessor to say and do even disagreeable things in a manner at which no one can take offense. When small there is but little suavity, and usually renders a person blunt in their expressions, and if Combateness, Self-Esteem and Firmness are large, there is a liability of a person being dogmatic, domineering and contentious.

Location.

Agreeableness is situated on the outside of Human-Nature. See Page 153.

To find this organ on a living head, move your fingers upward over the forehead from the root of the nose about three inches, then outward about one inch and a quarter, and you are on the organ of Agreeableness.

SIZE OF BRAIN.

From 22 to $22\frac{3}{4}$ is considered a good size circumference of the skull, but this alone will not determine the development of the intellect, or the measure of Brain Power. Some persons with a head measuring only 21 inches in circumference manifest greater brain power than others measuring 23 inches. See Page 26.

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SEYMOUR'S

A DESCRIPTION OF THE

CHARACTER AND ABILITIES.

Of.

ACCORDING TO THE SCIENCE OF

PHRENOLOGY AND PHYSIOLOGY.

AS GIVEN BY

.....

Date.....189...

SCALE FOR MARKING CHART.

Names of Faculties.	Size in Inches.	Scale.	Page.
CIRCUMFERENCE OF BRAIN.	195
PERCEPTIVES.	46 to 48
REASON.	"
MORAL.	"
SELFISH SENTIMENTS.	"
DOMESTICS.	"
SELFISH PROPENSITIES.	"
BREATHING POWER.	191
CIRCULATION.	194
DIGESTION.	192
HEALTH.	"
Vital Temperament.	28
VITAL-MENTAL.	36
VITAL-MOTIVE.	43
Motive Temperament.	27
MOTIVE-MENTAL.	34
MOTIVE-VITAL.	42
Mental Temperament.	30
MENTAL-MOTIVE.	32
MENTAL-VITAL.	38
ACTIVITY.	193
EXCITABILITY.	"

Scale from 2 Small to 6 Large.

SCALE FOR MARKING CHART.

NAMES.	SIZE.	EXPLANATION.			
		RESTRAIN.		CULTIVATE.	
		Page.	Page.	Page.	Page.
DOMESTICS.					
1. Amativeness.....		70	65	69	69
4. Conjugal Love.....		74	72	73	74
2. Parental Love.....		78	76	77	77
3. Friendship.....		80	78	...	79
4. Inhabitiveness.....		82	59	81	81
5. Continuity.....		85	83	85	85
SELFISH PROPENSITIES.					
E. Vitativeness.....		88	86	88	88
6. Combativeness.....		92	89	91	92
7. Executiveness.....		97	93	96	96
8. Alimentiveness.....		100	99	99	99
9. Acquisitiveness.....		103	101	103	103
10. Secretiveness.....		106	105	105	106
SELFISH SENTIMENTS.					
11. Cautiousness.....		109	107	108	108
12. Approbation.....		112	110	112	112
13. Self-Esteem.....		115	113	115	115
MORAL SENTIMENTS.					
14. Firmness.....		119	116	117	118
15. Conscientiousness...		121	119	...	121
16. Hope.....		124	122	123	124
17. Spirituality.....		126	125	125	126
18. Veneration.....		130	127	129	129
19. Benevolence.....		132	132	132	132

SCALE FOR MARKING CHART.—CONTINUED.

NAMES.	SIZE.	EXPLANATION.	RESTRAIN.	CULTIVATE.
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SUMMARY.

As a summary of your abilities I would advise that you follow one of the following pursuits:

COMMERCIAL.

ARTISTIC.

MECHANICAL.

LITERARY.

SCIENTIFIC.

MARRIAGE ADAPTATION.

You are adapted to one having Organic. _____ Vital
 Temperament. _____ Motive. _____ Mental
 Color of Complexion. _____ Hair. _____ Eyes
 Domestic _____ Social _____ Selfish Propensities
 Moral and Religious _____ Reason _____

SCALE FROM 2 TO 6.

EXPLANATORY NOTES.

When an Organ is marked in two numbers such as 3-4 or 4-5 both paragraphs referred to should be read and a medium will be appropriate.

In scale from 2 to 6 being small to large, equals 1 to 7 1 being very small, 7 very large. For very large we mark a cross; for very small we mark a dash.

Complimentary to Prof. Wm. Seymour,

PROF. SEYMOUR;

Dear Sir:—The written description of character you gave of my little boy I regard as true to life so far as I am able to judge. It is surprising with what accuracy of detail you were able to note the fine points of his character as well as many peculiarities, mental and physical. It will no doubt prove suggestive to the boy and help to establish him in ways that are right. Respt'y

DR. J. H. THOMAS, M. D., 236 West Ave.

The chart which I lately obtained from Prof. Seymour, has given me entire satisfaction, and has convinced me that he is thoroughly qualified, and a perfect master of the Science of Phrenol-

ogy. I would particularly recommend parents, who are anxious for the welfare of their children to avail themselves of his valuable advice with regard to the occupation for which they are best adapted. Young men and young women who have their own way to make in the world, will find one of his charts a most useful guide to success.

J. ADAMS, M. D., M. C. P. & S. O.,

150 Bay Street, Toronto, Ont.

Rochester, N. Y., March 4th, 1890.

We, the undersigned, having taken a course of lessons in Psychology from Prof. W. Seymour, do heartily commend the same to all who would become familiar with these metaphysical phenomena, which bear so prominently upon our existence, and are daily growing in importance as the laws by which they are controlled become understood. It is information that no one can afford to do without, and can never be more cheaply obtained, many of us having paid \$50.00 & \$100.00 dollars for similar but less thorough instructions.

Signed on behalf of Class.

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MISS MARY STERLING,
MRS. H. GIBBARD,
MRS. JOHN CAREY.

Committee.

—o— PSYCHOLOGICAL CLASS —o—

OF THE CITY OF TORONTO, CANADA.

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Dear Sir:—We the members of the Psychological Class of the City of Toronto, Canada, learn with sorrow and regret that you are about to take your departure from us: feeling that we have derived great benefit from the thorough and lucid manner in which you have unfolded the truths of Magnetic Healing, Faith Cure, Mind Reading and its kindred subjects, together with a logical explanation of many of the mysterious principles of Christianity as taught and practiced by the Great Teacher Jesus Christ, and the conformity of your teachings with those practiced and taught by the Great Teacher, we feel it to be our duty as well as a privilege to bestow upon you this Testimonial as a token of our sincere thanks and the entire satisfaction of Your Class of Over Two Hundred Members. We trust your life may long be spared to labor in Your Special Sphere of Usefulness and that ere long you may return to us to repeat the labors which we have so much enjoyed during your present visit to Toronto. Signed on behalf of the class.

L. McCORKINDALE,
W. L. HUDDART,
H. NORWICH. } Committee.

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